Church Management

ANNUAL

DIRECTORY

ISSUE

JULY 1956

VOLUME XXXII

NUMBER 10

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(One for Each Sunday of the Year: 1956-1957)

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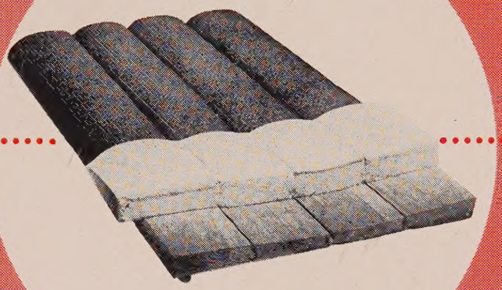
PACIFIC SCHOOL
OF RELIGION

HERE'S THE BIG
DIFFERENCE

BETWEEN
CUSHION-EZE
AND ORDINARY
WOOD PEWS



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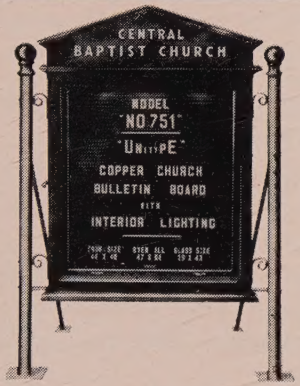
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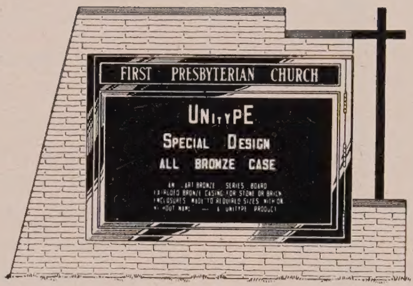
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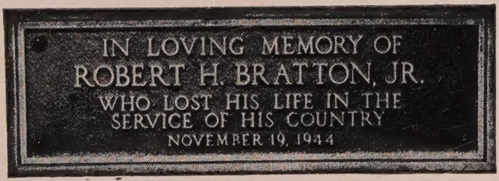
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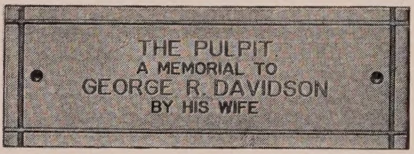
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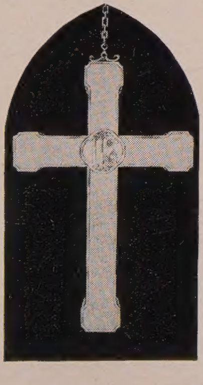

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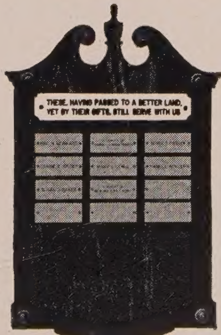
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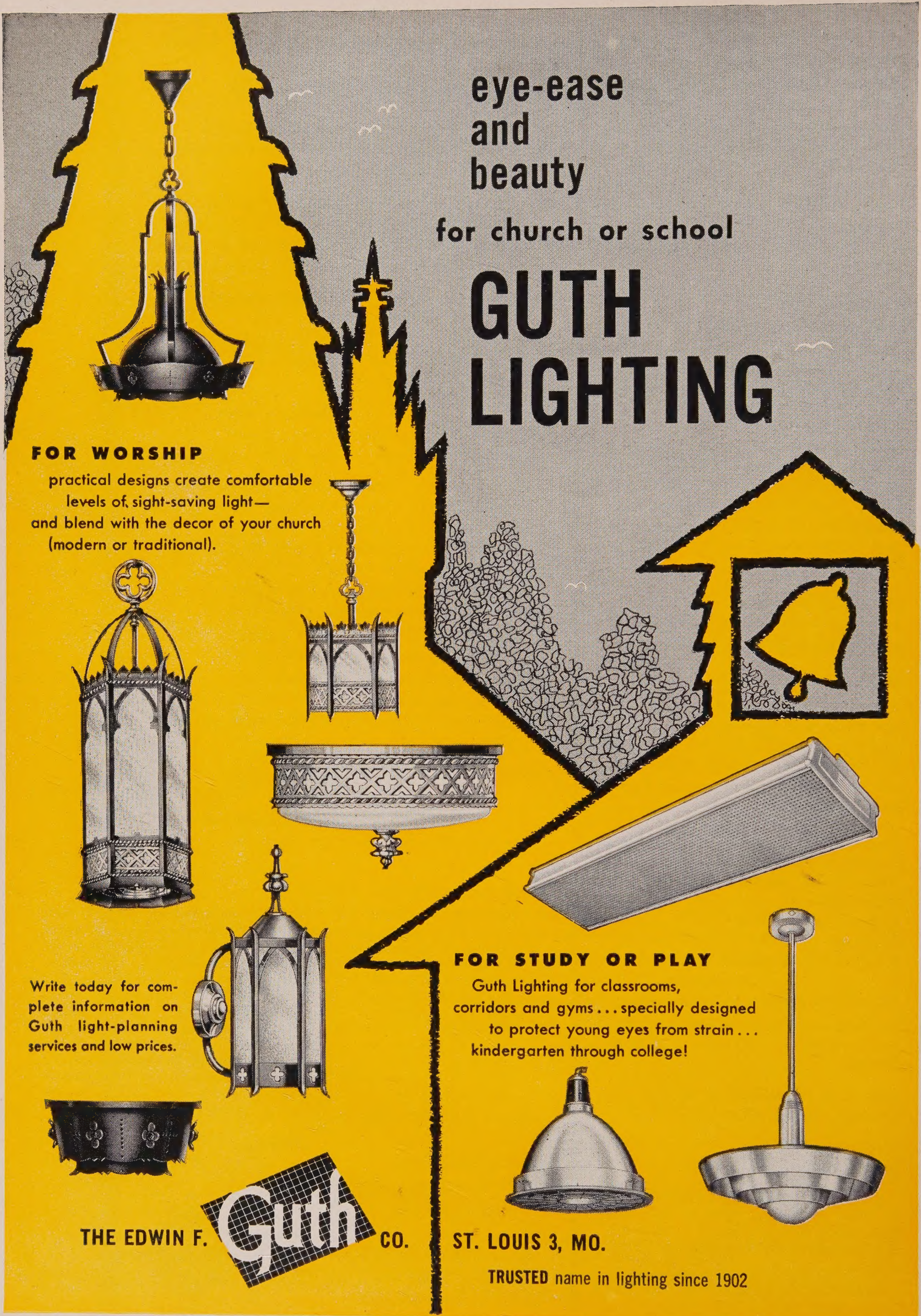

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CHURCH MANAGEMENT

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Editorials

O Ye of Little Faith

THIS is not a denunciation but a confession.

I must admit to our readers that I am one of those souls who while pressing to the heights of Christian faith find themselves constantly praying, "Lord, help mine unbelief." If I were a layman it would not be so serious, but I am an ordained clergyman, and an editor at that. That is pretty bad. I would feel worse about it if I did not know that there have been some historical saints who have shared my shaky faith.

First, I must admit that I find it hard to believe that the Christian Church as I have seen it has the authority to speak as the voice of God. I can see the local church as the house of God, I can see that God works through the Church; I can see that God uses the Church; but I find it difficult to believe that the words of the Church are always the words of God.

I see many things in churches that seem contradictory to the New Testament conception of God, the Father. There may be a smugness, an intolerance, a social segregation, a sternness, an hypocrisy which I cannot associate with the God I serve. In fact, I have a great deal of sympathy with the old Waldensian who when asked why he would not follow the words of his bishop replied, "Because the bishop does not follow the voice of God."

This lack of faith was always embarrassing to me as a pastor. I have heard and seen pastors berate their congregations for lagging church attendance. I never quite had the courage to do that. Sometimes I wonder why people were as faithful as they were. Certainly I never dared to pose as an oracle and none of my churches were sinless. Presbyterians are pretty loyal people. Despite my weakness of faith I never noticed that my congregations fell below those of ministers who assumed that they were divine oracles. I could not detect that my congregations fell away because I did no scolding.

The same lack of faith handicapped my appeals for money. I could never accept the thesis that a dollar given to the church is a dollar given to God. I am sure that God has very little to do with some systems of church accounting I have seen. He may watch every budget committee meeting but I am sure that he does not approve every budget.

Some indiscriminate appeals for sacrificial giving, spread alike on the rich and poor, have little sense of justice. There are three sides to this money matter. First there is the giving. Sacrificial giving enlarges the soul. Next is the receiving. It can be received only with appreciation and a sense of responsibility. Third there is the spending. The poor widow, at the gate of the temple, cast in two mites, all the money she possessed. She was praised for her gift. Whether the temple receives a blessing depends on the way it uses the money. I would hate to take the last two dimes of any widow simply to enlarge the professional staff or put stone facing on a brick wall.

Frankly, I would like to have my faith strengthened in this respect. It really must be comforting to believe that your minister, priest, or pope speaks as the voice of God. I find it difficult. Maybe it is the devil in me. Maybe it is the Protestant in me. But in my weakened condition of faith I just can't get away from the idea that the Church of Jesus Christ must be judged as every other institution and individual are judged—by its fruits.

For the Church and her ministers these are, or should be, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. These qualities will equip any church to speak as the voice of God.

W.H.L.

When Is a Church Too Big?

IT is a strange question, isn't it? Men didn't ask that in the past generation. Then it usually was, "How can we get more members?" Yet, several times in the past months I have heard it discussed. It hasn't been

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Construction Cost Only $4.25 per Square Foot

We noticed, in a periodical, this low construction cost. Since the average church in the Norwalk area costs from $10.00 to $12.50 per square foot, we wrote the minister, Henry J. Rampel to find how the cost was reduced.

His courteous reply indicated two reasons: (1) Church members contributed much of the labor. (2) The church acted as its own contractor, thus buying most of the material at wholesale prices. The only contract sub-let was for the plumbing.

These techniques will be of interest to those who are seeking ways to reduce the cost of their church construction.

a matter of sour grapes. It has been asked by the pastors of large churches.

Of course, you can dodge the numbers entirely and give a general answer which will satisfy the ego. "When a church becomes so large that it is no longer a Christian fellowship, it is too big to be a church." Few will challenge that.

Remember, we are talking about churches, not preaching stations; not evangelistic centers. If the purpose of the church is simply the preaching of sermons, one man, supplemented with a good amplifying system, has few limits. But a church in a Christian community. Its work is greater than the pulpit ministry. It is seeking to build Christian character. It is an institution with a program, a program which should touch every member of the family. It is a church which must find money to finance such a program.

A consecrated layman, officer in a church of several thousand, expressed the problem of his church in this way.

> Every time we add a few hundred members we find that we must add a new staff member to serve them. We add the new staff member, then we have got to raise more money to pay the additional salary. So we go after a few more members. Then we must build a larger building to take care of them. So we start the process all over again. I tell you that it has become quite a race.

Is there any one point where a church should start to curb its own growth? There must be some point of efficiency beyond which it is unwise to go. The Bishop of the Roman Catholic Church of Cleveland Diocese believes that his churches would do their best work if they were limited to five hundred families. In the face of the Roman tradition which expects very little pastoral service this attitude is challenging. Yet it makes sense.

My own feeling is that two ministers with secretarial help can do a good job with a church of fifteen hundred members. When you get above that figure the difficulties of maintaining Christian fellowship increase with every member. Some of our readers will place the number lower. It is a matter of judgment.

To offset this judgment I will say that I know churches with twice fifteen hundred members which are more efficient pastorally, functionally, and financially than many churches of five hundred or a thousand members. So we can't be too dogmatic.

I think a general statement of this kind might answer the question:

> As a church progresses in size over the one thousand mark its program as a Christian fellowship will be sustained with increasing difficulties of administration. It must be accompanied with a specialization of staff, the use of artificial techniques for sustaining contact with and a well developed program for reaching each family.

The question is a very vital one and should have the consideration of local churches and denominations. If we could reach a decision as to the point of membership where churches have the greatest efficiency it could well change our entire concept of church placement.

W.H.L.

What's In a Review?

Here are two contemporary religious journals, both being read the same day. Each one carries a review of the book in question. Both admit that the author is a mighty fine fellow. But here they part company.

Says Journal No. 1:

"A word doubtless should be said for his English style. In a day of reckless writing, long on polysyllables and short on grammar, here is flawless English, unhackneyed and crisp to the point of brilliance, with illustrations adroitly introduced to strengthen its flow instead of deflecting it. If there be a sermon technique suggested in this book, it is that we preachers study to make our sermons as precise yet pungent as these pages."

Says Journal No. 2:

"When ———'s words are read repeatedly rather than heard once, one begins to suspect that this is not a very satisfactory book, though written by a very satisfactory person. The thought lacks movement and progress to a valid end; there is a dearth of selectivity and organization. Pages are consumed in elaborating what is too well known. Key words are described without exegesis; . . . The writing is often undisciplined: . . . There is an air of hurriedness about the thinking and writing."

So there you are.

W.H.L.

Review of Religion: 1955-1956

Walton W. Rankin

For the sixteenth consecutive year, Mr. Rankin presents his review of the major trends and events of the year in the field of religion.

Middle East

PALESTINE, the scene of the life and ministry of Jesus Christ, and the Bible lands surrounding it, were in a state of almost continuous tension throughout the year. The attention of the world was focused on this small area not only because of its religious interests and associations but also because of its potential for a third world war. The outcome depended largely on whether the Soviet Union would live up to its promise to work for Middle East peace.

President Eisenhower made it clear in a statement April 9, 1956, that so far as the United States was concerned there could not be aggression without impunity. Since both Israel and her neighbors, Lebanon, Syria, Egypt, and Jordan, all claimed to be acting in defense of their rights and territory, there could be no assurance that the "brush fire" war going on among them would not spread into a real war. Secretary General Hammerskjold had indeed obtained cease-fire commitments from the rival parties early in May, but as Secretary Dulles said on numerous occasions, the task of settlement of the substantive issues in the Middle East was immensely complex and not capable of easy solutions.

The safety of the countries of the Middle East was certainly not to be found in an arms race, particularly one which tended to pit great world powers against each other. The most tangible ground of hope lay in reliance on the United Nations, especially in the light of the awakening of the leaders of the Soviet Union to the dangerous consequences of reckless action. Early in May, at least, the Soviet Union indicated that it, too, would be prepared to support a solution through the United Nations.

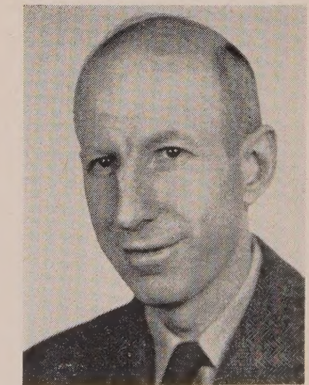
Deputation Exchange

The period under review has witnessed for the first time since the close of World War II the emergence of honest effort toward building better feeling between the United States and Great Britain, on the one hand, and the Soviet Union, on the other. A byproduct of this effort has been the interchange of visitors from both sides. Of special interest to the churches, of course, has been the visit of a deputation of nine leaders from American churches in March,* and the return visit of a Protestant and Orthodox delegation from the Soviet Union in June. Also a visit of a delegation of Anglican churchmen, headed by Dr. Arthur Michael Ramsey, Archbishop of York to the Soviet Union has been scheduled for July.

Wide publicity was given by the American press to the visit of the American churchmen, as was to have been expected. More significant was the big play given to it by the Soviets. A parade of Soviet reporters, pho-

(*Turn to page 42*)

Dr. Rankin is manager of the Department of Publicity of the General Assembly of the Presbyterian Church in the U.S.A. and is responsible for supplying information and news of the church to the press. His department also handles press relations for the annual meeting of the General Assembly. Holding degrees from Western Reserve University, Oberlin Graduate School of Theology, Union Theological Seminary, and Maryville College, he also is presently editor of **Monday Morning** and publisher of **Presbyterian Interdenominational News**. He has contributed frequently to religious journals, including **Church Management**.



WALTON W. RANKIN

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* Members of the deputation were: Dr. Eugene Carson Blake, Philadelphia, president, National Council of Churches, Chairman; Mr. Paul B. Anderson, New York, associate executive secretary, International Committee of YMCA's; Dr. Roswell P. Barnes, New York, associate general secretary, National Council of Churches; Dr. Franklin Clark Fry, New Rochelle, New York, president of the United Lutheran Church in America; Dr. Herbert Gezork, Newton Center, Massachusetts, president of Andover Newton Theological Seminary; Bishop D. Ward Nichols, New York, presiding bishop, First (N. Y.) Episcopal District of the African Methodist Episcopal Church; Mr. Charles C. Parlin, Englewood, New Jersey, Methodist layman and senior member of a New York law firm; Right Reverend Henry Knox Sherrill, Greenwich, Connecticut, presiding bishop of the Protestant Episcopal Church, former president of the national Council of Churches; and Dr. Walter W. Van Kirk, Mount Vernon, New York, executive director, Department of International Affairs, National Council of Churches. Mr. Donald C. Bolles, New York, National Council public relations director accompanied the group as an aide.

A breakdown of the responsibilities assigned to the lay staff of a church is presented in this

Lay Staff Job Analysis

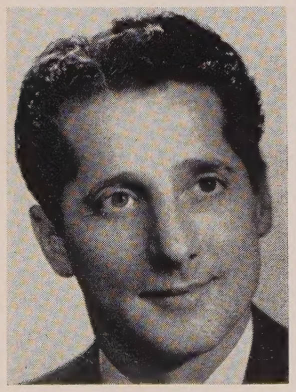
Hiram C. Weld

IN the March issue of *Church Management,* an analysis of the division of responsibilities among the ministerial staff of North Methodist Church, Indianapolis, Indiana, was presented. A similar analysis is here presented for the lay staff of the church. This staff includes the secretary to the minister, the office secretary, the financial secretary, the records secretary, the custodian, and the director of food services. Again, as with the ministerial staff, the heart of the matter is the attainment of a happy, helpful relationship of the staff members who work together as a team in their service to the church. Lines of communication, authority, and responsibility must be kept open if this team is to function smoothly and efficiently. This analysis is presented as a help toward achieving that end.

SECRETARIAL JOB ANALYSIS

The secretarial duties in North Church are distributed in such a way as to make an efficient church office that can meet the varied needs of our many members, committees, organizations and staff, and give our people the opportunity of using their time and efforts effectively in our numerous church activities.

Under the authority of the minister and in compliance with policies, rules, regulations and orders of the Committee on Personnel, as ratified by the Official Board, the following duties shall be performed by the office personnel:


HIRAM C. WELD

Dr. Weld is minister of North Methodist Church, Indianapolis, Indiana. He holds degrees from Simpson College, Boston University School of Theology (magna cum laude) Boston University Graduate School, and has studied at Heidleberg University, Germany; Oxford University, England; Harvard University; Garrett Biblical Institute; and Union Theological Seminary. A delegate to the Methodist World Conference at Oxford in 1951, a professor of philosophy and psychology at Baker University are but a few of the many areas of service to which he has contributed.

Secretary to the Minister

The secretary is to help the minister in all secretarial matters pertaining to his leadership of the church. Her specific responsibilities are:

1. Supervise and coordinate the secretarial staff in office procedures, work load, and secretarial matters.
2. Keep record of minister's schedule: study hours, pastoral calls, counseling appointments, meetings, speaking engagements.
3. Receive all incoming telephone calls for the minister, transferring the call to him, or in his absence take message and complete procedure. Place outgoing calls for the minister as directed.
4. Keep a file for baptisms, marriages, and funerals that the minister performs; keep minister's files of committees, correspondence, and general work; and supervise filing system for all office procedure.
5. Check all details for worship services and use of the sanctuary: regular worship, Holy Communion, Christmas Eve, Good Friday, weddings, etc.—such as, kneeling pads, candles, material in pew pockets, flowers, lights, orders of worship, etc.: clear with ushers, musicians, acolytes, custodians, etc.
6. Handle all correspondence for the minister. Receive all mail for the minister. Open and prepare for reading. Prepare his outgoing mail, including transcribing of his dictation. Prepare special letters such as: (a) Weddings: Letters following weddings that are held in the church. Also, letters on first anniversary and letters to those celebrating their silver and golden wedding anniversaries. (b) Memorial Letters: Also, acknowledge the memorial fund gifts, a card going to

(*Turn to page 38*)

Office Administration

William H. Leach

CHURCH OFFICE EQUIPMENT

Filing cabinets, folding machines, duplicating machines, desks, and typewriters are among the more common pieces of equipment used in the efficient church office.

THIS is the age of administration. Churches cannot increase their membership from a few hundreds to thousands unless they can successfully put into operation methods of administration which will keep the larger number of people bound together in a Christian fellowship. It is a matter of observation that as a church grows in number it constantly faces a more difficult task of administration. In other articles we have discussed the minister as an executive and the organization of the church staff. Here our interest is in the physical space and helps needed for efficient administration.

Since no two churches are alike, and the size of the churches varies so much, there can be no pattern to fit all churches. So the treatment here is progressive, starting with the small church where the single paid staff member may be the minister.

No matter how small a church may be it needs an office. The minister by virtue of his appointment or installation as pastor is the executive in charge. Even when a church reaches the size where a full-time business manager is employed he serves under the direction of the pastor.

The minister cannot avoid a conflict in apportioning his time between his study and his office. Traditionally, the study has been in the minister's home; many times it is necessary that the same room serve as an office for administration. This is possible if the minister is able to divide his space and time between the various functions. Yet in the final analysis the study is for a quite different purpose than the office.

The minister's study should be in a secluded situation. He needs to be alone for his reading and prayers. It is well if he can be spared from visitors and the ringing of the telephone. The office on the other hand should be so located that it can be easily reached. The telephone may be the number one requirement to help him in his contacts with his key people.

The newer churches are doing very well in the planning of the study and offices. The office is placed near an entrance to the church, easily available to the postman, callers, and others. The minister's study may be close to this but he is protected by a closed door and partition. If there is a secretary she is instructed to protect him from unnecessary calls during the stated study hours.

Even with this arrangement I find that many pastors of busy churches have so many interruptions that they set aside a room in their own homes for their study and devotions. The physical separation for the various tasks of the minister is one of the best helps to keep one from the nervous confusion into which too many of us fall.

Office Machines Necessary

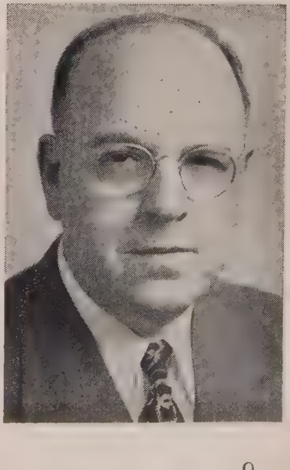
We will start with the one-man church. No matter how small the church may be it needs three physical aids—one is a desk, another the telephone, the third is the typewriter.

A good desk is an office in itself. The drawers and files are planned for a purpose. The best desk for the office has the flat top with the pull-out slides for extra capacity. In a sense these serve as mechanical memo-

(*Turn to page 48*)

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management**, and is a church building consultant. One of the founders of **Church Management**, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**



Dead Sea Scrolls

John Schmidt

THE DEAD SEA SCROLLS by Millar Burrows. The Viking Press, Inc.
435 pages. $6.50.

THERE are few discoveries in the field of biblical research that have so captured the imagination of our contemporaries, whether outside or within the church, as have these ancient scrolls found in the caves that lie near the shores of the Dead Sea. A recent issue of *Reader's Digest* featured an article about them. The *New Yorker* published a brilliantly written, but not always well-informed, article that has since been expanded into a book. How thankful we should be, then, for this book, written by the distinguished Yale professor who was Director of the American School of Oriental Research in Jesusalem when the first of these finds was made!

The interest in these documents is justified, certainly. The oldest copies of the Old Testament in our possession come from the ninth century A.D., since all earlier copies were reverently destroyed when they wore out. Now, suddenly, we can read copies written a thousand years earlier, that were preserved because they were hastily hidden in caves for fear of their destruction by Roman soldiers who did, in fact, put an end to the community that had treasured them. No wonder that scholars were excited and that they—as well as many who were less equipped to do so—began to leap to some very imaginative conclusions. In all these matters Dr. Burrows shows himself to be a conservative and well-informed guide.

JOHN SCHMIDT

Dr. Schmidt is pastor of Indianola Lutheran Church, Columbus, Ohio. From 1950 to 1953 he was in Europe for the Lutheran World Federation, first as Director of service to refugees in Germany and later as Director of all operations at Geneva. He was a delegate of the U.L.C.A. at the World Conference on Faith and Order at Lund. He has served as a seminary professor and is an author and a translator of several books.

He warns that any conclusions drawn at this stage of the investigation of the scrolls must be considered merely as tentative. It will require years of painstaking investigation of the documents themselves and of their place in the history of the Jews before confident conclusions will be justified. Even an amateur like this reviewer can see the wisdom of this. Since this book was written, for example, the hitherto unrolled scroll that Dr. Burrows calls "the lost book of Lamech" (and therefore an apocryphal book) has been opened and found to be an elaboration of the Genesis account of Abraham and Sarah. And its principal contribution proves to be a description of these biblical characters.

The author's own conclusion is sound:

> For myself I must go further and confess that, after studying the Dead Sea scrolls for seven years, I do not find my understanding of the New Testament substantially affected. Its Jewish background is clearer and better understood, but its meaning has neither been changed nor significantly clarified. . . . The doctrines and practices of the covenanters substantially enrich our knowledge of Judaism at the time just before and during the origin and early growth of Christianity. It is now abundantly clear that we cannot understand the Judaism of the Roman period simply in terms of the Pharisees and Sadducees. The tree whose trunk was the old Testament had then many branches which later were lopped off or withered away.

This is far from the headline-catching speculations of some other writers, but it is based upon careful and first-hand investigation of the documents.

Part I of Millar Burrows' book tells the exciting story of the archeological find. This is in itself a good mystery tale of shady characters, men who handle treasures without knowing anything of their value, etc. Even though one knows that the story ends well, he cannot help a feeling of suspense. Will these precious documents ever get into the hands of men who are capable of evaluating their content? It comes as a shock to realize that an ad was actually placed in the *Wall Street Journal* offering the scrolls for sale to any purchaser! They were offered earlier to an antique dealer in Jerusalem, but fortunately he rejected them as probable fakes.

The first find was succeeded by later ones, that were, in certain respects, even more important. In these later caves were found literally thousands of literary fragments—perhaps 40,000 in all—some on fragile papyrus

(*Turn to page 55*)

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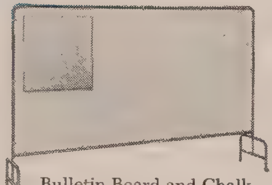

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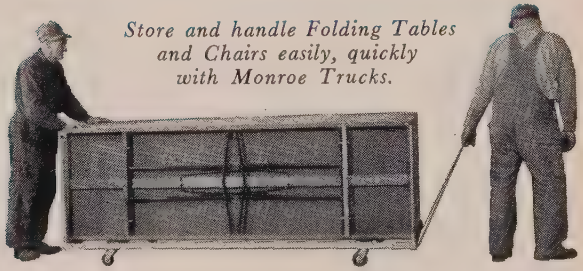

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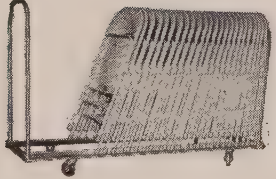

Chair Truck No. TSC transports and stores up to 40 chairs, depending on make.

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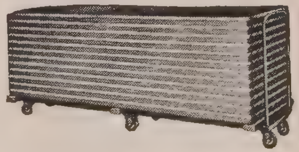

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Priming the Preacher's Pump

David A. MacLennan

A FRIEND tells of a personnel director of a large corporation responsible for obtaining leaders of the future. He has a strange question he throws into the conversation when he interviews a young man applying for employment. He will say suddenly, "By the way, did you ever want to build a bridge?" If the young man makes no response and seems to assume that the question is stupid, he is dismissed. But if his face lights up and he says, "You know, as a matter of fact, I've always wanted to build a bridge," he is taken on at once.

Haven't we described Christians as roadmakers? In the desert tracts of human experience they are called—we are called—to make straight highways that God's Spirit may move into lives and homes, into factories and offices, into legislatures, courts, schools, and churches. But Christians are also expected to be bridge builders.

To span the chasm of racial prejudice is an urgent need to be met by spiritual engineers now. Personal concern helps bridge the gulf. Years ago in Pasadena, California, a young negro boy began getting into trouble with the law. He had grown bitter at the treatment given his brother when he returned from the Olympic games. A young Methodist preacher in that city, working with boys, was asked by a judge to take personal responsibility for helping that boy overcome his grudge against society. Karl Downs, the young minister, agreed. He spent much time with that one boy. Results? The boy became an outstanding representative of his race and a great athlete. His name? Jackie Robinson.

Another gulf is that between age and youth. If you are an antique in the eyes of teen-agers you feel as Ogden Nash did:

> Tired of defining hadn't oughts
> To opposition mulish,
> The thoughts of youth are long long thoughts,
> And Jingo! Aren't they foolish!

But in our best moments we know that not all youth's thoughts are foolish. Without trying to be kittenish we oldsters can do much to give our successors understanding, encouragement, and creative friendship.

DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

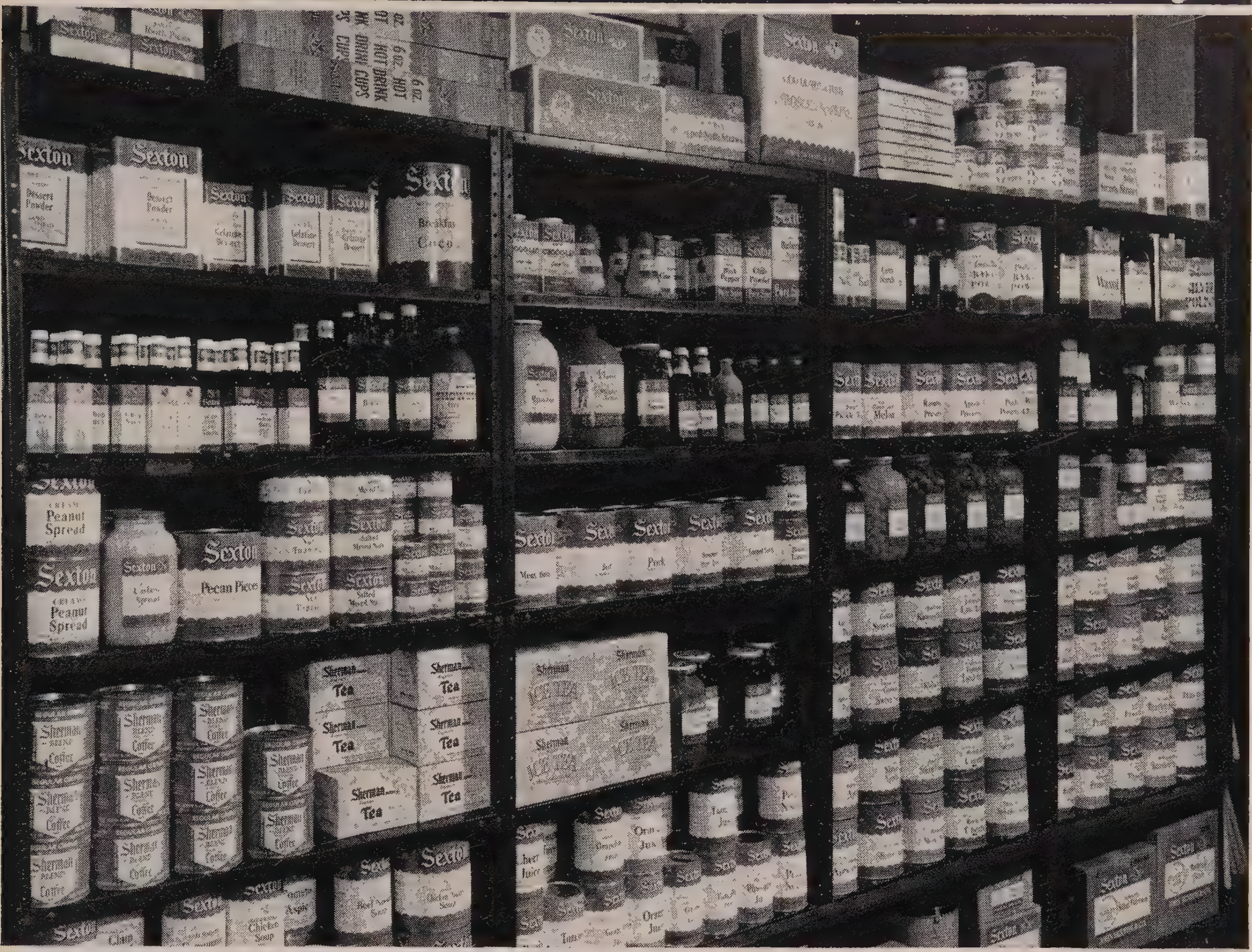
As for wider chasms which seem to be marked "No Thoroughfare," or "Bridge Out: Danger," hear one of our leading business executives regarding this huge operation. Eric Johnston is speaking: "We talk about building bridges of brotherhood around the world in answer to the communist pretensions, and that's a splendid vision. But brotherhod begins on a man-to-man basis at home and not a man-to-man basis across the oceans. Without that footing it is idle talk and an idle vision." So, we must attend to our bridge-work, and not the dental variety, where we live.

One of the noblest titles adopted by a Bishop of Rome known to members of the Roman Church as the Pope, is Pontifex Maximus—chief bridge builder. Every Christian should covet that title. As one who can speak the good news to others, how about getting started on this essential and divine building project? Is this not what the New Testament declares to be our commission? Because God made a bridge from eternity into time through the cross and resurrection of his son Jesus Christ so that all men might cross over the abyss of our separation from him and his love, we must continue this work. We are Christ's ambassadors, his bridge-builders. (II Corinthians 5, particularly verses 17 through 21 are pertinent. In them you may find the scriptural framework for your "bridge" on which the word may move.)

SERMON SEEDS

1. *Something to Hang On To.* In a biography of his wife, the distinguished actress Gertrude Lawrence, Mr. Richard Aldrich quotes from one of her letters in which "Mrs. A" said, "I've always wanted something to hang on to, something to make me know that all this does include heaven too." What thoughtful twentieth century

(*Turn to page 62*)



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Bibliography of Church Administration

Compiled by Irving I. Katz*

PREFACE

RELIGIOUS institutions have always required administration. But it is only within the past half-century or less that any attempt has been made to bring the standards of church and synagogue administration to a level of efficiency and effectiveness. And it is only within recent decades that any considerable literature has been created for use by the growing number of professional personnel in this field.

It is historically significant, therefore, that enough materials are now available on various aspects of synagogue and church administration to justify the publication of this first comprehensive bibliography. This work is limited to book and pamphlet material, but a much-needed bibliography of periodical articles is now also in preparation.

No more qualified person could have been found to prepare this bibliography than Mr. Irving I. Katz, executive secretary of Temple Beth El, Detroit, Michigan. Mr. Katz has been not only a pioneer in the field of synagogue administration, but he has also led the way in the professionalization and organization of the field. In 1941, he was the founder of the National Association of Temple Secretaries, which now boasts over 130 members throughout the country, and of which he is Honorary President. Through his researches and writings, he has contributed invaluably to the total knowledge at the disposal of his colleagues. Through his frequent consultations with congregations and colleagues alike, he has performed incalculable services not only to the specific synagogues and churches involved, but to American religious life.

I am among those religious people who shiver and moan when I hear synagogue board members declaim: "After all, the synagogue (or church) is just like a business, with something to sell, and should be run that way." Conversely, however, religious institutions have no right to ignore all technological and business advances as unworthy of their ancient and honorable disorder. It is my prayer that this bibliography will help those who labor devotedly and with dedication to find that ideal middle way—to administer great religious institutions with the efficiency which never forgets the spiritual purposes undergirding them.

Rabbi Eugene J. Lipman
Director of Synagogue Activities
Union of American Hebrew
Congregations

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(*Turn to page 69*)

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* Executive Secretary, Temple Beth El, Detroit, Mich. and Honorary President, National Association of Temple Secretaries.

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AUGUST 1956 --- JUNE 1957

A Sermon Calendar for the Year

Bryant M. Kirkland

August 5, 1956

Topic: "The Ten Laws of the Kingdom of Life"

Hymns: "Stand Up for Jesus," "Rock of Ages," "How Firm A Foundation"

Lesson: Matthew 6:19-34. Text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." *Matthew 6:33.*

One of the earliest of mankind's documents from 3,000 B. C. says there is a way that leads to life and a way that leads to death. That is, we live in a universe of moral consequence. The historian, Charles Beard, says, "When it is darkest, the stars come out; whom the bee robs, it also fertilizes; whom the gods would destroy they first make mad with power; the mills of God grind slowly, but they grind exceedingly small."

An excellent summer reading course for a pastor is a study of the major principles in the writings of E. Stanley Jones as contained in *Is The Kingdom Of God Realism?* and *The Way*, besides his other recent books. The singular thesis is that the kingdom of God is realism not idealism—it is deed and power not just word and form.

The ten laws of the kingdom are in three groups.

I. The Laws of Consequence

1. We reap as we sow.

2. The morally fit survive. This is the heartbeat of drama from the biblical encounter of David with Goliath to the moral in *Death Of A Salesman.* Nothing right is futile. But even the stars fight in their courses against a Sisera.

3. Christian principles are written deep in the structure and tissue of the universe. The thoughts affect the body so directly that forty to sixty percent of our life senses are these interactions. The truth is not so much that our sin will be found out but that it will find us out. Righteousness is sociologically healthy and economically sound.

4. The pivot principle is that self realization comes through self denial for a kingdom cause. Our will and God's will are not alien. Christianity is the natural way. God's way is the natural way.

II. The Laws of Control

5. Humility and obedience are the secret of knowledge and power. Phyllis Bottome is *Survival* says we must not manipulate but listen and see life's demands. We can not prove God but we can let him prove himself. The universe is like an electric-eye door. We must step up to it for the door to open.

6. Greatness comes by service only. In the pressure of the game of life the victory goes to the one who gives his all to it.

7. Love is the fundamental law of human relations. We need to release the potentials of others through love. We must love others truly to love ourselves.

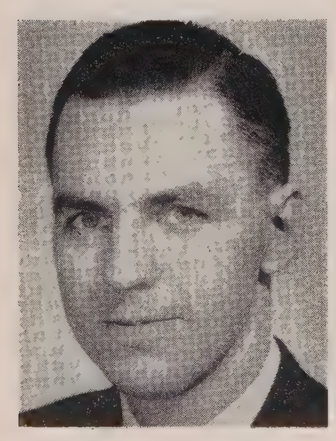
III. The Laws of Development

8. Receptivity is the law of life. An organism can only expend what it receives. We need to draw on God's power as Walter Davis, the injured high jumper, did to reach his peak.

9. Life is eternal growth or we cease to live. We need to assimilate God's physical and spiritual gifts into new tissue—new attitudes—or we begin to perish.

10. All life is lifted by self sacrifice. The cross is the gate to the kingdom. We lose our lives to find them fulfilled.

These laws of the kingdom from E. Stanley Jones' book can mean the difference of life or death, health or sickness, peace or anguish. We do not break the laws of the kingdom, they break us, or in seeking their fulfillment, we fulfill our lives.



BRYANT M. KIRKLAND

Dr. Kirkland is pastor of First Presbyterian Church, Haddonfield, New Jersey, and tutor in homiletics at Princeton University. He holds degrees from Wheaton College, Princeton Theological Seminary, Eastern Baptist Seminary, and Beaver College. Work as Vice President of the Presbyterian Board of Foreign Missions and a member of the Overseas Committee has taken him into many parts of the world as an observer and preacher. He has just returned from a 'round the world flight to survey overseas missions of the Presbyterian Church in Lebanon, India, Siam, China, The Philippines, Japan, and Alaska. In 1951 he served on an observer's team visiting most of the countries of South America. In 1948 he traveled to Alaska to assist in the planning of mission expansion there. During the war years he served as a civilian chaplain. He has also engaged in the Armed Forces Preaching Missions and lectured widely to student groups and religious convocations.

* * *

August 12, 1956

Topic: "Making the Most of Trouble"

Hymns: "Be Still My Soul," "Jesus Saviour Pilot Me," "Come Ye Disconsolate"

Lesson: Isaiah 41. Text: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee with the right hand of my righteousness." *Isaiah 41:10.*

Nobody Knows the Trouble I've Seen is a rich spiritual song because it reproduces a universal heart beat. "Oh trouble is a ton or trouble is an ounce: it all depends on how you take it." Trouble is a common factor in life. How to make the most of it is a Christian belief in God's providence. The late, but still revered, Peter Marshall said in Washington that the main thing is how you handle your trouble.

We are familiar with inadequate ways to cope with trouble: be moody, be desperate in aggressive action, grit one's teeth.

Here are some better and more God-centered ways.

1. To accept the reality and limits of trouble is the first requirement. Balzac said that acceptance is the first liberating element in life. When we know and face our limits and losses we are on the road to finding our liberty. Jesus set his face toward Jerusalem's trouble because he knew it was his destiny. He commanded the frightened disciples to stay in Jerusalem until they conquered their fear. After that, the Holy Spirit came upon them and they went into all the world.

When Kansas City had a flood several years ago, men tried to contain it with sandbags. Even so we have to sandbag the course of trouble in our lives lest it overflow every aspect of it.

Louise Baker wrote *Out On A Limb* to tell of her acceptance of being a crippled

(*Turn to page 85*)

CONSULT AMERICAN SEATING FIRST IN CHURCH FURNITURE

First Presbyterian Church, Morris, Illinois. Architect: A. Einar Olson. Ecclesiologist: Adolph Hanson

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THE HANDBOOK OF DEDICATIONS

THE DEDICATION OF A CHURCH BUILDING[*]

THE HOUR OF DEDICATION

The doors of the church shall be closed at the appointed hour of dedication. The officiating ministers shall proceed to the main door of the church on the outside, and, knocking at the door, the minister shall say:

Open to me the gates of righteousness: I will go into them, and I will praise the Lord.

The door shall then be opened from within by the architect. The building contractor shall deliver the keys of the church to the chairman of the Building Committee. The chairman of the Building Committee shall deliver the keys to the president of the Board of Trustees, saying:

We deliver to you the keys of this building, erected for the Presbyterian Church in the United States of America.

The president of the Board of Trustees, receiving the keys, shall deliver them to the minister, saying:

In token that this building has been erected for the Presbyterian Church in the United States of America, on instructions given by the congregation, I deliver to you the keys thereof and pray you now to proceed to the service of dedication.

The minister then accepts the keys saying:

In the name of the officers and congregation, and for the Presbyterian Church in the United States of America, we accept the keys of this church in token of the trust committed to us, in the service of our Lord and savior Jesus Christ. We are ready to proceed to the dedication.

Passing within the inner door of the church, the minister shall pause and say:

Peace be unto this house, and all who worship therein. Peace be to those that enter, and to those that go out therefrom. Peace be to those that love it, and to those that love the name of Jesus Christ our Lord.

THE ACT OF DEDICATION

Dearly beloved brethren: Forasmuch as it pleased almighty God to put it into the heart of his servants to build this house for his worship, let us now fulfill the godly purpose for which we are assembled of dedicating it to the honor of God's most holy name.

To the glory of God the Father, who has called us by his grace;
To the honor of his Son, who loved us and gave himself for us;
To the praise of the Holy Spirit, who illumines and sanctifies us;

We dedicate this house.

For the worship of God in praise and prayer;
For the preaching of the everlasting gospel;
For the celebration of the Holy Sacraments;

We dedicate this house.

For the comfort of all who mourn;
For strength to those who are tempted;
For light to those who seek the way;

We dedicate this house.

For the hallowing of family life;
For teaching and guiding the young;
For the perfecting of the saints;

We dedicate this house.

For the conversion of sinners;
For the promotion of righteousness;
For the extension of the kingdom of God;

We dedicate this house.

In loving memory of those who have gone from us, whose hearts and hands have served in this church; With gratitude for all whose faith and consecrated gifts make this house possible; In gratitude for the labors of all those who love and serve this church and with prayers for all who shall worship in this house in years to come;

We dedicate this house.

And now, as a people within the household of God, in the unity of faith, in the communion of saints, in love and goodwill to all, in gratitude for the gift of this house to be an habitation of God through the Spirit;

We dedicate ourselves to Christ, to the worship of God, and the service of his kingdom, for the ministry of the open Bible, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

THE PRAYER OF DEDICATION

THE DECLARATION OF DEDICATION

In the name of the Father, and of the Son, and of the Holy Spirit, I now declare this house to be forever set apart from all profane and common usages, and consecrated to the worship and service of almighty God: to whom be glory and majesty, dominion and power, for ever and ever. **Amen.**

THE DEDICATION OF COMMUNION WARE[†]

That the ordinance of the Lord's Supper may be observed with appropriate beauty and dignity;

We dedicate this communion ware.

That whenever we see the bread on these plates we may recall our Lord who said, "I am the bread of life;"

We dedicate these communion plates.

That as we take bread from these plates we may be reminded of the body of our Lord which was broken for our sake;

We dedicate these communion plates.

That whenever we see these communion trays and receive from them our cup, we may be reminded of the blood of our Lord which was poured out on our behalf;

We dedicate these communion trays.

That when we see the cross on the cover of these trays we may recall the sacrifice of our Lord, and consider that from his cross we may draw strength to help us in time of need to bear our own burdens;

We dedicate these communion trays.

That memory of the faithful trustee and treasurer of our church for so many years, Robert J. Kay, whose name appears on the communion tray covers, may be perpetuated by the use of these beautiful articles;

We dedicate this communion ware.

UNISON PRAYER

Our Father in heaven, we thank thee for this simple memorial act by which we remember our Lord Jesus Christ, and in remembering him also remember the one who served this church so long and faithfully. We thank thee for the concern of the Deacons and Deaconesses who prepare our service with care and dignity. We offer to thee our new communion ware, and with it we would dedicate ourselves to a sincere seeking of thy Spirit, through the observance of our Lord's Supper. Through Jesus Christ our Lord. Amen.

LITANY FOR THE RECOGNITION OF FORMER PASTORS[*]

For these who are charged with the conduct of worship, the guidance of souls and their religious experiences and needs;

We give thee thanks, O God.

For all such trusted interpreters of thy message to human life, and particularly for the first pastors of this church for giving the continuing consciousness of thy sustaining and enlightening presence;

We give thee thanks, O God.

Continue to bless them with health, activity, and the joy of doing thy holy task;

O Lord, we beseech thee.

For these two pastors who confirmed our faith, rebuked our sins, testified to the simplicity of the life that is in Christ and pointed to that high way;

O Lord, we give thee thanks.

(*Turn to page 79*)

---

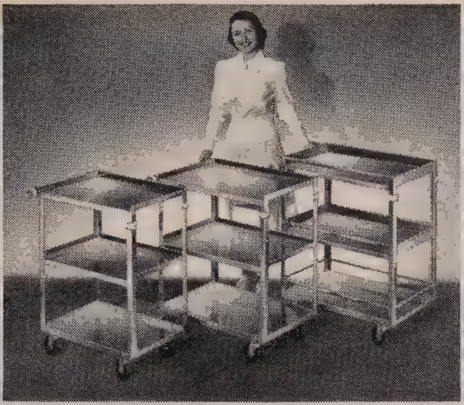
[*] As used in Grace Presbyterian Church, Jenkintown, Pennsylvania. Cecil Harding Jones, minister.

[†] As used in First Baptist Church, Wildwood, New Jersey. J. Francis Peak, minister.

[*] This service was used in the recognition of two former pastors of the church who have been elected to the office of *Pastor Emeritus.* It was arranged by L. Wilson Kilgore, minister of the church, Lakewood Presbyterian of Cleveland.

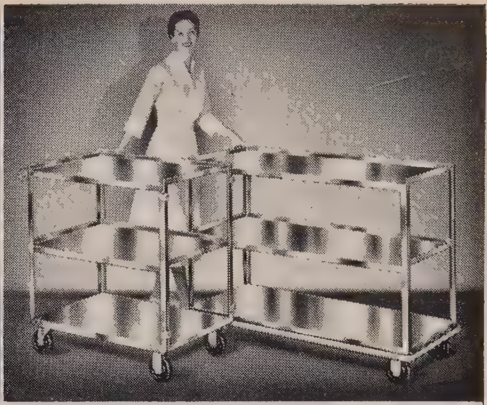
STANDARD UTILITY CARTS

Model 311 (left)
15½ x 24" shelves....................$30.75
Model 322 (right)
17½ x 27" shelves....................$37.50



HEAVY-DUTY AND LAB CARTS

Model 411 (left) 15½ x 24" shelves..........$48.00
Model 422 (center) 17½ x 27" shelves......$53.00
Model 526 (right) 17½ x 27" shelves with 2" rim and guard rail....................$59.00



KING-SIZE UTILITY TRUCKS

Model 444 (left)
21 x 35" reinforced shelves..........$94.50
Model 459 (right)
21 x 50" reinforced shelves........$124.00
Channel Bumper shown, extra

Famous LAKESIDE Stainless Steel Utility Carts — Tray Trucks — Pans

...USED ONLY MINUTES A DAY...THEY PAY THEIR WAY!

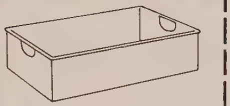
NOW 9 STYLES OF TRAY TRUCKS

Model 433 (left)

Model 355 (right)

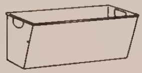
Model	Shelves	Price
Model 351	3 shelves 18 x 31" (Height 37⅛")	$ 71.75
Model 353	4 shelves 18 x 31" (Height 37⅛")	78.40
Model 355	5 shelves 18 x 31" (Height 45½")	84.50
Model 445	4 shelves 21 x 35" (Height 45½")	107.75
Model 433	6 shelves 21 x 35" (Height 50¼")	125.00
Model 449	8 shelves 21 x 35" (Height 54¼")	156.00
Model 460	4 shelves 21 x 50" (Height 45½")	153.00
Model 462	6 shelves 21 x 50" (Height 50¼")	193.00
Model 464	8 shelves 21 x 50" (Height 54¼")	235.50

Shelves have all edges folded down. Also available with 3 edges up, 1 down on all shelves. 5" caster wheels and bumpers on all models. See your dealer for optional caster and bumper equipment.



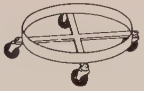
UTILITY PANS

Model 111 . . . for 311, 411, 444, 459, 655, 688 carts. 21 x 14½ x 5"........$11.50
Model 122 for 322, 422, 526 carts. 24 x 16½ x 5"........$13.50



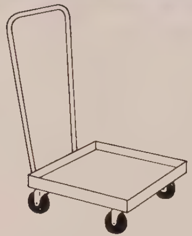
COUNTER PAN

Model 115 . . . 21½" long, 11⅜" wide at top, 8⅜" high......$12.60



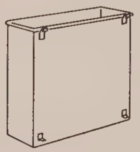
GARBAGE CAN DOLLY

Model 475 . . . 22½" diameter, four 3" ball-bearing swivel casters............$10.50



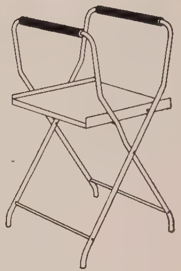
PLATFORM TRUCK

Model 450 . . . 20 x 20", four 4" swivel casters, 400 lb. capacity....................$28.75



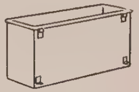
WASTE BOXES

Model 131 . . . for 311, 411 carts. 14⅜ x 12 x 5⅛"........$11.75
Model 132 for 322, 422, 526 carts. 16¾ x 12 x 5⅛"........$12.50
Model 133 . . . for 444, 459 trucks. 20⅛ x 12 x 5⅛"........$13.75



TRAY STAND

Model 677 . . . Folding stand with 16¼ x 17" shelf........$16.50



UTILITY BOXES

Model 141 . . . for 311, 411 carts. 14⅜ x 6 x 5⅛"............$8.75
Model 142 for 322, 422, 526 carts. 16¾ x 6 x 5⅛"........$9.75
Model 143 . . . for 444, 459 trucks. 20⅛ x 6 x 5⅛"..........$10.75

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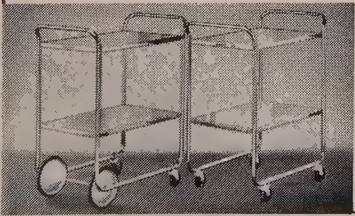
- Have NOISE PROOF treated shelves.
- RUGGED DESIGN gives years of service and satisfaction.



TUBULAR CARTS

Model 655 (left) 15½ x 24" shelves with 2 casters, 2 8" wheels..........$25.50
Model 688 (right) 15½ x 24" shelves........$23.50
Models shipped KD

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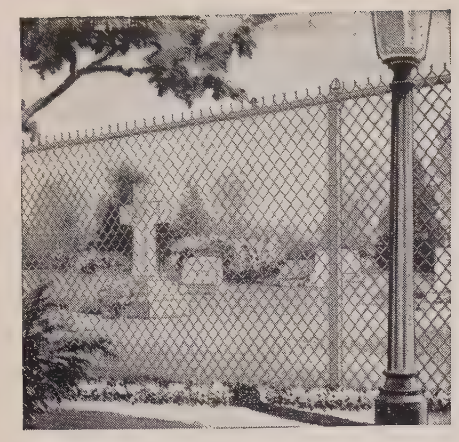
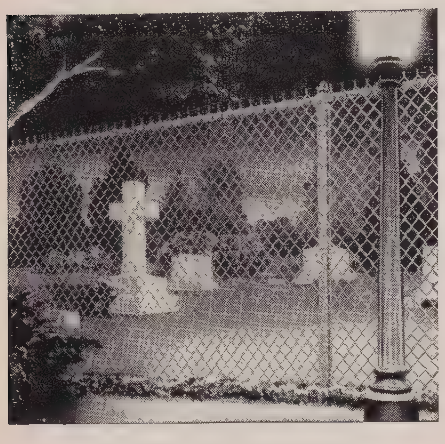


DAY & NIGHT



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July 1956 - June 1957

Recommended Music for Choir and Organ*

Selected by Ethel K. Leach †

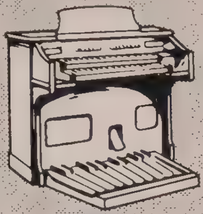
Date	Type	Title	Composer
July 1	Prelude	Idyl	Baumgardner (6)
	Anthem	Let Them Trust in Thee	Roff (1)
	Anthem	Lord God Hear My Prayer	Tartini (1)
	Postlude	Duke Street Postlude	Whiting (6)
July 8	Prelude	Largo	Handel (12)
	Anthem	Holy Is Thy Name O Lord	Vogler-Davies (2)
	Solo	With Verdure Clad	Hayden (11)
	Postlude	A Joyous March	Lawrence (10)
July 15	Prelude	Aria	Gounod (6)
	Anthem	Ye Holy Angels Bright	Sheppard (3)
	Trio	Bless the Lord, O My Soul	Fearis-High (6)
	Postlude	Jubilate Deo	Silver (12)

---

* For sources see addresses which follow.

† Mrs. Leach is the organist at Lakewood United Presbyterian Church, Lakewood, Ohio. She is a graduate of Crane School of Music and has studied piano at Utica Conservatory of Music. The wife of the editor of **Church Management**, she is a member of American Association of Guild Organists, of Fortnightly Musical Club, and of Composers, Authors, and Artists of America. Prior to her work at Lakewood, she has served as organist and choir director in churches in other parts of the country.

Whether your church organ budget is small or substantial...



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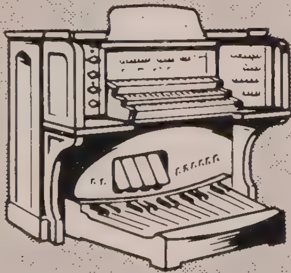

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TITLE

ADDRESS

July 22	Prelude	God's Time is the Best	Bach-Kraft (6)
	Anthem	Come O Come To Me	Jolley (5)
	Anthem	How Lovely Are the Words of Jesus	Roff (5)
	Postlude	Festal Postlude	Rockwell (6)
August 5	Prelude	Theme from an Etude	Chopin-Peery (9)
	Anthem	Be Strong in the Lord	Matthews (7)
	Anthem	May Thy Holy Spirit	Roff (7)
	Postlude	Toccata	Sowerby (10)
August 12	Prelude	Chanson	Groton (6)
	Anthem	To All Ye People	Clokey (7)
	Solo	O Rest in the Lord	Mendelssohn (11)
	Postlude	Exultation	Weaver (13)
August 19	Prelude	O God Our Help in Ages Past	Croft-Matthews (6)
	Anthem	The Radiant Morn	Woodward (2)
	Anthem	Holy Is Thy Name O Lord	Vogler-Davies (2)
	Postlude	March Maestoso	Purcell (6)
August 26	Prelude	Scherzo in D Minor	Bosse (6)
	Solo	Peace Be To This House	Matthews (6)
	Anthem	Sing Praises to God	Williams (2)
	Postlude	Tollite Hostias	Saint-Saens Schreiner (13)
September 2	Prelude	Prelude on a French Psalm Tune	Fisher (4)
	Anthem	God of Our Fathers	Cain (2)
	Anthem	The Lord Is My Light	Allitsen-Wright (2)
	Postlude	Grand Choeur	DuBois (4)
September 9	Prelude	Intermezzo	Rheinberger (13)
	Anthem	Spirit Divine	Diggle-Bach-Davis (9)
	Anthem	Repent Ye	Scott (11)
	Postlude	Hymn of Glory	Yon (13)
September 16	Prelude	Adagio (Sonata 5)	Rheinberger (13)
	Anthem	I Talked With God	Walter-MacLeon (14)
	Solo	Every Valley Shall Be Exalted	Handel (11)
	Postlude	Marcia Religiosa (Sonata 6)	Rheinberger (13)
September 23	Prelude	Fairest Lord Jesus	Matthews (6)
	Anthem	The City of Our God	Campion-Davis (14)
	Anthem	When Morning Gilds the Skies (with Junior Choir)	Olds (14)
	Postlude	Fanfare	Sowerby (10)
September 30	Prelude	Arioso	Sowerby (10)
	Anthem	I Will Lift Up Mine Eyes	Sowerby (10)
	Anthem	Golden Sheaves	Beckhelm (9)
	Postlude	Benedictus	Rowley (10)
October 7	Prelude	Pastorale	Rheinberger (13)
	Anthem	Praise Ye The Lord	Donato (1)
	Anthem	The Lord's Prayer	Kedrov (1)
	Postlude	Triumphal March	Handel (13)
October 14	Prelude	Sicilienne	Paradis-Whitford (2)
	Anthem	Come Let Us Worship	Clokey (7)
	Solo	Alleluia	Mozart (11)
	Postlude	Allegro (10th Organ Concerto)	Handel (2)
October 21	Prelude	Canzona in D Minor	Bach (10)
	Anthem	Jubilate Deo	Campbell-Watson (9)
	Anthem	O Lord Support Us	Elmore (9)
	Postlude	Come Thou Almighty King	Matthews (6)
October 28	Prelude	Intermezzo (Sonata 6)	Rheinberger (13)
	Anthem	Laudamus Te	Mueller (11)
	Anthem	Accept Our Offering	Clokey (7)

Our Ambassadors of Freedom In Distant Lands

The two men sat in darkness on the long veranda; the gasoline lanterns drew too many bugs out of the humid night. For added protection, they sat inside a framework of mosquito netting.

The visitor had jeeped up-country for an overnight stay. Back in Wisconsin, the pair had known each other in high school. Now, one was an engineer for a far-flung industry.

The other was a missionary.

They talked about the States only casually, for both had been gone for years, and gradually the talk swung around to the local scene. Uppermost in the minds of both was the tide of Communism lapping at the land.

"Your people are hardly bubbling over with friendliness," commented the engineer.

"They're hungry," was the answer. He went on to tell why. It wasn't a pleasant summary: the war, epidemics, poverty, dirt, ignorance. And, constantly, the Red influence deliberately twisting misery into a means for power. He told of many incidents concerning the mission, of work blocked, plans wrecked, even of physical violence.

"Tell me," said the visitor, finally, "why do you stay?"

The missionary sat for moments, weighing his words, trying to pack into a few sentences the belief of a lifetime. Then he started to talk:

"Did you ever try to reason with a Communist? It's a heart-breaking job. It's . . . well, it's like trying to talk to a person who is hypnotized. You just can't get through. But those are the real fanatics. Fortunately, for every one of them there are thousands who are just unhappy . . . who are open to Christian guidance and are very grateful for help. So this is the place to stop godless Communism, this is the front line.

"The young, particularly, are our big hope. You see, the Reds only make promises; they don't deliver anything even in the way of material help, much less faith and kindness. We missionaries have the true message to aid the spirit. And when we see the people living in despair in poverty and filth, we do all we can to aid them in material ways as well. If you only knew how much it helps; if we only had a few more of the things we need . . . Anyway, unless we are driven out, this is the place to stay."

There wasn't much answer to that. The talk drifted. Then the engineer stood up, ready to call it a night. "Need anything from home?" he asked in an offhand way. "I'll be back in a few weeks."

The missionary, drawn and tired, started to make a factual reply. Then, realizing it was a routine remark, he replied: "Yes, we do. Just a few things. A new hospital, six doctors, a pharmacy, an ice plant, a good Wisconsin dairy and . . ."

"Whoa," gasped the engineer, "I'm only one man."

Yet back of the missionarys words, the real need was evident.

* * *

The needs all add up to the same thing: health and healing and morale and aid to those who need it desperately.

One person, unless a millionaire, can't do much. But thousands, working together, can. For instance, there's an easy way to give your missionaries and their co-workers some of the aid they need—a touch of America, a part of better living they must illustrate in the outposts of freedom.

Years ago, nothing could be done about the heat, the lack of drugs and serums and ice, the scarcity of fresh milk in far-off lands. Now, it can.

Science has evolved a way to bring one of the basic advances of civilization to any part of the world. It's a simple thing, in essence—a refrigerator. Yet it is remarkable in that it operates far from mains or power lines, on the universal fuel, kerosene. It has no moving parts . . . runs on for year after year in any temperature.

To the missions, it means a method of preserving the miracle drugs of today, a means of keeping blood plasma on hand, a way to give children milk. Ice that pops out of a freezer chest can stop inflammation . . . keeps a patient alive until a surgeon can remove an appendix or get at the cause of a fever.

The results are many fold. They bring gratitude! they produce proof that America and the faith of missionaries offer the real way of life.

This refrigerator is one of the famous Servel models that produce cold from heat, and use either gas, electricity or kerosene for fuel. It is available through the Servel International Division at a special price for missions. It's big, modern, efficient, as fine as anything in homes or hospitals or pharmacies here.

Many church groups unite to send these mission models abroad. They set aside church funds. Individuals mark their personal donations for such gifts. Servel handles all the shipping and export details; a model can be delivered in the shortest time, by the most direct way.

When you read the letters which come back from foreign lands, you begin to realize just how much such a gift means to our outposts against world barbarism. And you can read these letters, for Servel International has published a small booklet on refrigeration for missionaries in which the workers from all continents tell how this product of science aids their work. The book also tells of how a mission group can order a kerosene Servel . . . gives all the other essential details.

* * *

These are the colder days of the year here in America. Yet you still use refrigeration daily, and many times per day. You don't have to stock drugs. They're nearby. But think, each time you open the door, of lands where there are no cool days. Just endless, oppressive heat . . . no means of keeping food or milk or medical supplies. Then think what your group gift could mean.

Write for this booklet today. Your aid means that you are taking an active part, right on the front line around the world, in the battle for freedom.

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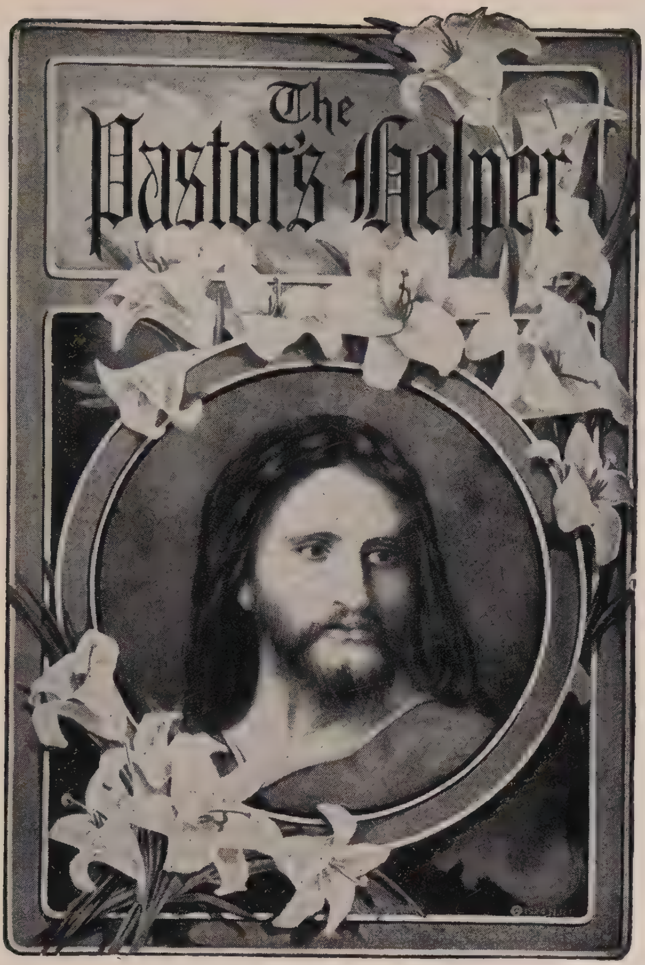
	Postlude	Largo	Veracini (10)
November 4	Prelude	Nocturne (Op. 94)	Kroeger (13)
	Anthem	In this Our Time	Ringwald (5)
	Anthem	Man Shall Not Live by Bread Alone	Gardner (2)
	Postlude	Postlude in C	Muller (6)
November 11 (Amistice)	Prelude	God's Time is the Best	Bach (6)
	Anthem	Almighty God of Our Fathers	James (4)
	Solo	There Is No Death	O'Hara (10)
	Postlude	Coronation March	Meyerbeer-Docker (6)
November 18 (Thanksgiving)	Prelude	Exultate	Kreckel (13)
	Anthem	Praise Ye the Lord, the Almighty	Mueller (4)
	Anthem	O Cast Thy Burden on the Lord	Aulbach (4)
	Postlude	Jubiloso	Kreckel (13)
November 25	Prelude	Praise God Ye Christians	Buxtehude (13)
	Anthem	Hear Ye, O Mountains	Williams (2)
	Anthem	Holy Is Thy Name, O Lord	Vogler-Davies (2)
	Postlude	Postludium	Kreckel (13)
December 2	Prelude	Carrilon	Marryott (6)
	Anthem	The Time Draws Near	Williams (10)
	Anthem	O God Thou Art My God	Williams (10)
	Postlude	The King of Love My Shepherd Is	Matthews (6)
December 9	Prelude	At the Cradle of Jesus	Bingham (13)
	Anthem	Glorious in Beauty	Clokey (7)
	Anthem	Carol of the Little King	Caldwall (10)
	Postlude	When Morning Gilds the Skies	Matthews (6)
December 16	Prelude	Pastoral Symphony	Handel (11)
	Anthem	The Virgin's Plaint	Lovelace (10)
	Solo	Comfort Ye My People	Handel (11)
	Postlude	Angels From the Realms of Glory	Matthews (6)
December 23	Prelude	Overture to The Messiah	Handell (11)
	Anthem	Let Our Gladness Have No End	Reske (4)
	Anthem	Ye Holy Angels Bright	Mueller (4)
	Postlude	Carillon-Finale	Johnson (13)
December 30	Prelude	Choral Prelude on How Brightly Shines	Olsson-Bedell (10)
	Anthem	Come, Listen To My Story	Lauberstein (9)
	Anthem	The Song which Francis Sang	Randall (9)
	Postlude	Toccato in F	Bach (10)
January 6	Prelude	Greensleeves	Rowley (1)
	Anthem	We Sing Our Praises Now to Thee	Farrant-Davies (2)
	Anthem	O Lamb of God	Pasquet (2)
	Postlude	Sarabande	Bach (11)
January 13	Prelude	Jesu, Joy of Man's Desiring	Bach-Pfatteicher (6)
	Anthem	The Lord Is Exalted	John E. West (2)
	Anthem B	But the Greatest of These is Charity	Day (2)
	Postlude	Recessional in D	Kreckel (13)
January 20	Prelude	Children of the Heavenly Father	Schmutz (3)
	Anthem	Love Is of God	Aulbach (2)
	Anthem	Motet: Psalm 142	Viengel (2)
	Postlude	Moderato Maestoso	Kreckel (13)
January 27	Prelude	The Life Was Given	Van Hulse (7)
	Anthem	Praise the Lord, His Glories Show	Barnard (2)
	Anthem	The Lord Is Gracious	Aulbach (2)



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	Postlude	Jubilate Deo	Aiblinger-Kreckel (13)
February 3	Prelude	Lamentoso	Van Hulse (7)
	Anthem	My Times Are In Thy Hand	Roff (1)
	Anthem	Cherubic Hymn	Musitcheskoo-Ehret (1)
	Postlude	Trumpet Tune	Purcell (6)
February 10	Prelude	Cantilene (Sonata 10)	Rheinberger (13)
	Anthem	Let Thy Holy Presence	Tschesnokoff (1)
	Anthem	Stay Thou Near Us	Eccles (1)
	Postlude	Benedictus	Reger (10)
February 17	Prelude	Andante (Sonata 7)	Rheinberger (13)
	Anthem	Sing Ye Praises to the Lord	Tschaidowsky-Cain (1)
	Anthem	Pour Into Our Hearts	Roff (1)
	Postlude	Intermezzo	Hollins (10)
February 24	Prelude	O God Be Merciful	Bach (10)
	Anthem	The Day Dawns Anew	Cawthorne (1)
	Anthem	Jesus Thou Joy of Loving Hearts	Swift (1)
	Postlude	In Thee Is Joy	Bach (10)
March 3	Prelude	Choral Prelude on Aurelia	Schmutz (3)
	Anthem	God Is A Spirit	Bennett (15)
	Anthem	Send Out Thy Light	Gounod (15)
	Postlude	Allebreve in D Major	Bach (10)
March 10	Prelude	Preludio	Ferrari (13)
	Anthem	Lord Who Shall Dwell	Thomas (15)
	Anthem	Holy Art Thou	Handel (15)
	Postlude	Sarabande	Schenck-Whipple (10)
March 17	Prelude	Harmonie de Soir	Karg-Elert (10)
	Anthem	Gloria (12th Mass)	Mozart (15)
	Anthem	O Gladsome Light	Sullivan (15)
	Postlude	Bouree	Whitehead (10)
March 24	Prelude	Novelette	James (10)
	Anthem	The Earth Lay Wrapt	Sheldon (15)
	Anthem	Spirit of God	Nardman (15)
	Postlude	Intermezzo	Hollins (10)
March 31	Prelude	Spring Song	Hollins (10)
	Anthem	The Heavens Are Telling	Haydn (15)
	Anthem	Hymn of Peace	Callcott (15)
	Postlude	Morning Hymn	Peeters (10)
April 7	Prelude	Sheep May Safely Graze	Bach (10)
	Anthem	Bow Down Thine Ear, O Lord	Federlein (12)
	Solo	All On an April Evening	Homer (10)
	Postlude	Air	Tartini (10)
April 14 (Palm Sunday)	Prelude	Rejoice, Now, Dear Christians	Bach (10)
	Anthem	Lift Up Your Heads (The Messiah)	Handel (11)
	Solo	Hosanna to the Song of David	Carr (2)
	Postlude	Trumpet Voluntary	Purcell (6)
April 21	Prelude	Jesus Christ Is Risen Today	Carey (6)
	Anthem	Blow Golden Trumpets	Walter Wild (10)
	Anthem	Lights Glittering Morn	J. E. West (10)
	Postlude	Hallelujah Chorus	Handel (11)
April 28	Prelude	Elevation	Saint-Saens (13)
	Anthem	O Morn of Beauty	Sibelius-Matthews (6)
	Anthem	Go Tell Thy Son	Goldsworthy (9)
	Postlude	O Lord Thou Righteous God	Schreiner (13)
May 5	Prelude	Ariel	Edmundson (10)
	Anthem	The King of Love My Shepherd Is	Shelley (6)

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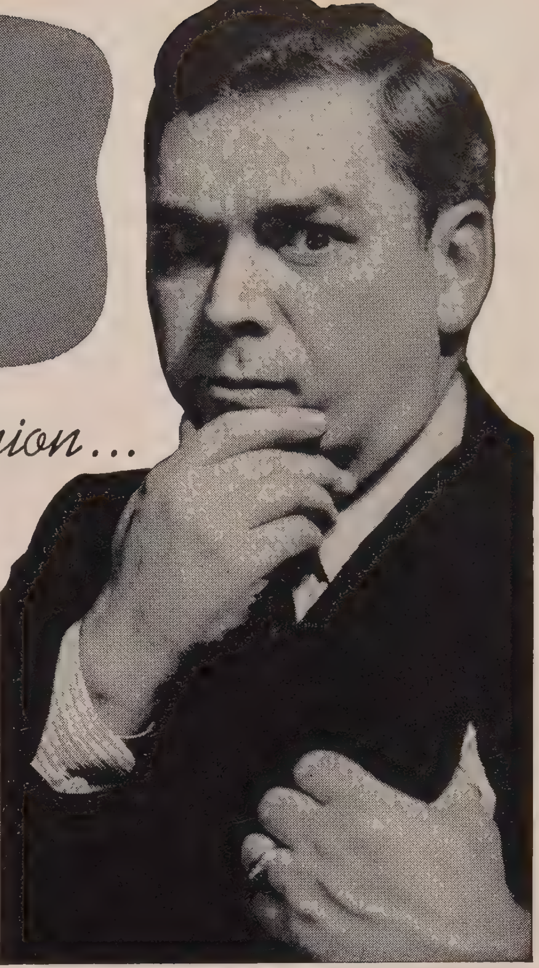

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	Anthem	If Ye Love Me	Beckett (15)
	Postlude	Grand Choeur	Bedell (10)
May 12	Prelude	Interlude	Sowerby (10)
	Anthem	O Light Divine	Archangelsky (6)
	Anthem	Watch Thou, Dear Lord	Whitehead (6)
	Postlude	Festival Toccata	Fletcher (10)
May 19	Prelude	The Cathedral at Night	Marriott (10)
	Anthem	Peace I Leave With You	Mueller (11)
	Anthem	God Bless Our Native Land	Mueller (11)
	Postlude	Fanfare	Thomson (10)
May 26 (Patriotic)	Prelude	In Memoriam	Roberts (10)
	Anthem	Father In Thy Mysterious Presence Kneeling	Matthews (10)
	Anthem	In Heavenly Love Abiding	Speaks (11)
	Postlude	Fantasia	Barens (10)
June 2	Prelude	Spring Song	Hollins (10)
	Anthem	Rejoice in the Lord	Jones-Owen (14)
	Anthem	Now that the Daylight Fills the Sky	Overly (9)
	Postlude	Come Thou Almighty	Whitney (10)
June 9 (Whit Sunday)	Prelude	Pastoral Symphony	Bach-West (10)
	Anthem	O Lord Support Us	Elmore (9)
	Anthem	I Will Lift Up Mine Eyes	Erb (9)
	Postlude	Now Thank We All	Karg-Elert (10)
June 16	Prelude	Cantilena	Purvis (2)
	Anthem	God Came, The Holy One	DeLa Marter (9)
	Anthem	The City of Our God	Campion-Davis (14)
	Postlude	Fanfare Mignonne	Felton (6)
June 23	Prelude	Solemnel	Purvis (2)
	Anthem	For the Beauty of the Earth with Descants	Kocker-Davis (14)
	Anthem	You Got to Reap What You Sow	Dawson (14)
	Postlude	Adagietto	Bizet (13)
June 30	Prelude	Offertory	Purvis (2)
	Anthem	The Twenty Third Psalm	Davis (14)
	Anthem	God Be In My Heart	Warren (6)
	Postlude	Interlude	Purvis (2)

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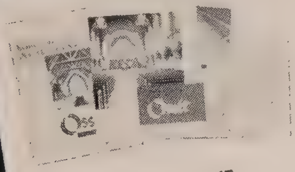

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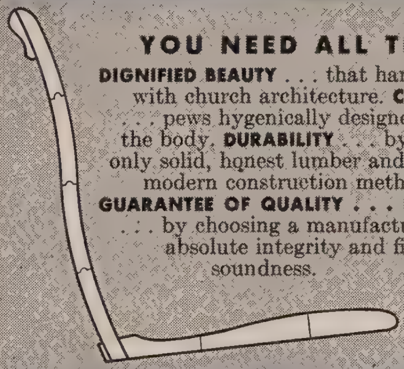

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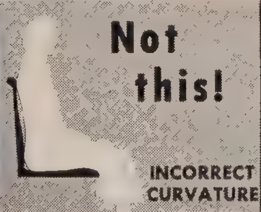

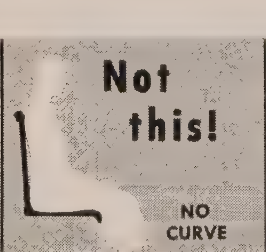

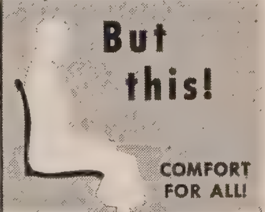

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What Has God Done?

A sermon by Frederic Groetsema

FREDERIC GROETSEMA

Mr. Groetsema is minister of Newton Highlands Congregational Church, Newton Highlands, Massachusetts. A graduate of Chicago Theological Seminary, and a contributor to many religious periodicals, he was also a guest minister and lecturer in England in 1951.

A VERY young artist was sprawled on the floor, pouring over her latest picture. Her mother watched the childish efforts and finally asked, "What are you drawing now, dear?" Without looking up from her work, the child answered, "I am making a picture of God." The mother was a pious woman and quite taken aback, but managed to stammer, "Darling, you just can't do that. No one knows what God looks like." The child didn't even look up, but with determination wet the stub of her pencil, which she held between her chubby fingers, and went on working as she replied, "Well, Momie, they will know when I have finished my picture."

The mother was wrong in being concerned over the childish efforts at picturing the almighty God. The little girl was obeying some deep, instinctive, human desire to know God. Men have found many ways to satisfy this desire. We have the same desire this morning. Modern man still sighs, "O that I knew where I might find him," and, "Show me thy God," and, "If God is in the world, what is he doing?" Fulton Oursler's story of his own search for God, told in his volume, *Why I Know There Is a God,* is like the experience of many of us:

> My search began more than fifty years ago. One morning in April my colored nurse led me to the door of a gray-stone chapel at Twenty-third Street and Guilford Avenue, in Baltimore. Welcoming me inside, a Sunday School teacher awesomely informed me that I was now in God's house. "Whereabouts," I asked, "is God?" "God," the lady assured me, "is everywhere." But I wanted Him to be somewhere. Like the little girl in the fable, I did not want Him to be invisible; I wanted Him "with skin on." That was why I refused to sit still on my little oaken chair, but ran about the room during the singing of "Little Drops of Water." I peeked under the pew and in a broom closet, only to be rescued finally, breathless and dusty, from behind the pipe organ, weeping because I had not found God.

Perhaps it is basic to all this to begin by asking—what has God done? Our picture will be no clearer than that of the child, but we shall have refreshed our faith and strengthened the very base of our Christian life.

I

What has God done?

He has created a universe—one so vast, so mysterious, so intricate, so dominated by law, that it is hardly conceivable that it will ever be much more than a great mystery for mankind.

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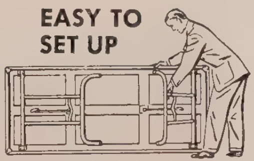

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2 ft. Quintflote
II rnk. Mixture (19-22)

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Rohrgedeckt
2 ft. Waldflote
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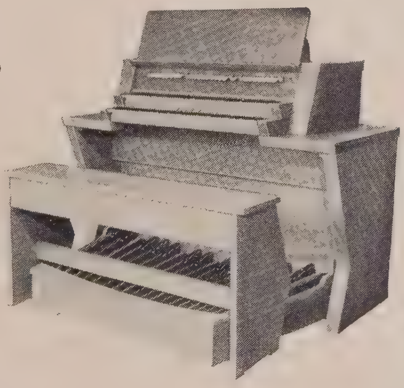

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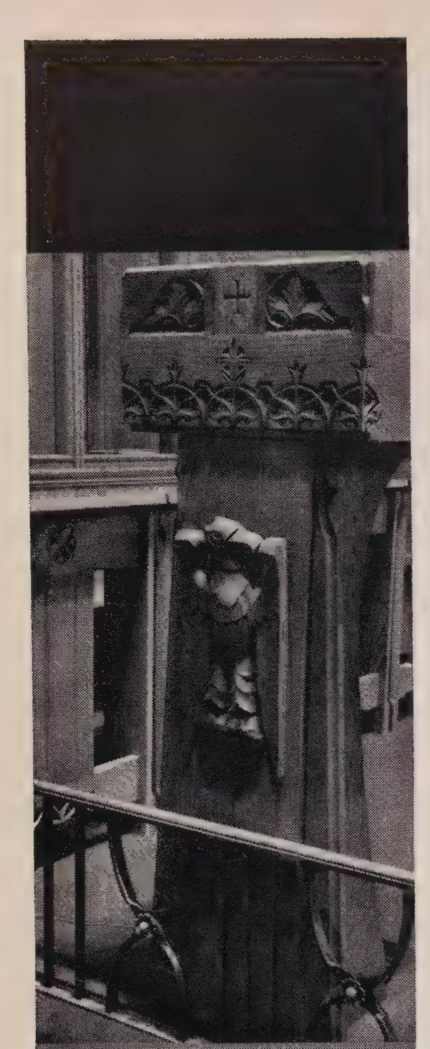

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splashes of color, the picture takes shape. With a great sweep of the almighty hand, the light is divided from the darkness, the land from the sea. Moving things are created, and last but not least, man comes into being—man—God's one great heartbreak. Meant to be the image of himself, man has turned out to be the proverbial black sheep in the created family of God.

I have an old book on my shelves in which the author, by drawings in great detail, points out that God was like a watchmaker; that every created thing, especially in the animal world, reveals this fact. Yet, if we see only the world of atoms and molecules and energy, how barren is our world; yes, there is more in the creation than form and matter. There is a heart which loves and a concern which is unfailing. There is wisdom and beauty and truth in the creation.

Jesus saw much more than a flower of the field. Recall how he said, "Consider the lilies of the field, they toil not neither do they spin; yet Solomon in all his glory was not arrayed like one of these." Jesus knew that Solomon in all his glory was arrayed by the hand of the court tailor, but the flower was arrayed by the hand of God. Therein lies the difference. The creator worked according to a plan, but the result was more than a celestial watch; it was a cosmos that revealed the love and concern of the creator. This was the first instance of the truth that the gift without the giver is bare. God's gifts in creation bear the imprint of himself.

What has God done? He has created this universe to be our home.

II

What more has he done? He has revealed himself. Rufus Jones tells of an inscription on the walls of an ancient temple in Egypt. On one wall a priest of the old faith had written, "I am he who was and is and ever shall be, and my veil hath no man lifted." But on the other wall was a later inscription, by one who had found a better faith, "Veil after veil have we lifted and ever the face is more wonderful."

When I behold thy heavens, the
 work of thy fingers,
The moon and the stars, which thou
 has established,
What is man that Thou art mindful
 of him?
And the son of man, that Thou
 thinkest of him?

He who looks at mountains and sees only hills and rocks, is blind indeed. He who sees but tides and waves when he stands upon the shore, has really never looked upon the ocean. God has revealed himself in his own creation. He first affirmed the truth, that the gift without the giver is bare.

> No searcher after God and no seeker after knowledge of what God has done would overlook the Bible. No other book that has ever been written has received such a searching examination, such painstaking and minute research at the hands of an army of trained experts, as has happened during the last three generations to the scriptures of the Old and New Testaments. . . . It is, however, definitely the world's greatest literature of revelation. . . . There is a uniqueness about this book which research will only heighten, and it will still be read with awe and wonder, as the sifted spiritual literature of the ages.

So spoke Rufus Jones—and need we say more? God has revealed himself in the book of books.

God has revealed himself in nature, in his word, and in history. It is difficult, if not impossible, to see the hand of God working in history, without faith. To see any purpose which plans, or a heart which cares, in the tangled web of events so fraught with obvious evil, takes the faith of a mature mind. No blind acceptance will do. Yet, ". . . we must either admit that God is not all-powerful and can be defeated, or that there is some high and undefeated purpose expressing itself through this mixed and tangled web of things we call our world. . . . I do not believe the plan is spoiled or frustrated. I think rather that the plan is being slowly revealed through a world that is being made, but made with difficulty and with pain, with groanings and agonies."

Is it not like some gigantic glacier moving with imperceptible slowness toward the sea, where it loses itself at last in the wonder and glory of the sea? So the purposes of God work out in history, meeting here and there a seemingly insuperable rock of human willfulness and sin, and yet moving onward, tortuously slow, but never stalled, it will reach its goal!

But purpose is hard to see unless we fix in it and at the end of it, the son of man. He came to make the purpose clear. It would seem that way back beyond the memory of man, the plan had to be changed. The original called for a creature to rule creation in the very image of God, but man fell, and sin came into the world. Instead of the plan of God being solely for God's glory and power, it became necessary for God to direct it all toward the revelation of himself in such a way as to bring back this rebellious creature to the state of fellowship from whence he

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The Interpreter's Bible is designed to place at your fingertips the sum-total of biblical knowledge—to inspire and to help you *truly interpret* scriptural truths for those who depend upon you for guidance.

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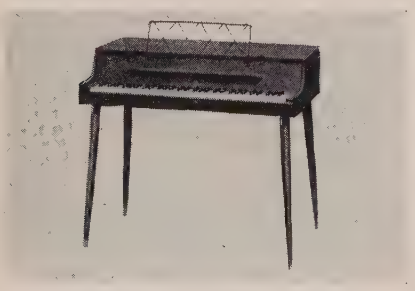

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has so easily fallen.

So, in the fullness of time, came Jesus. Here in the divine-human life of the man of Galilee, we can even now in some measure live and find our peace and joy, and through him so enter into relationship with God that life becomes a glorious thing, as it was for Jesus, and death becomes, as for him, a way of going to the father. As Rufus Jones has said:

> Atoms can reveal mathematics. Flowers and stars and mountains and sunsets can reveal beauty. The biological order can reveal life in its ascending series. Historical events can present a dramatic story that expresses and vindicates a moral order. But it is only through a concrete person who is divine enough to show love and grace in consummate degree, and human enough to be identified with us, that we can be assured of love at the heart of things. Christ is the coming of God in and through the process of history—God revealed to us in the persuasive terms of personal life and loving will.

What has God done? He has revealed himself for us all to see, and if we will but look, we will find that as we lift veil after veil from that face, it becomes more and more beautiful.

III

Could anyone have blamed God if he had rested from his labors to restore us to fellowship when Jesus had come to the end of his earthly life? Might not he have said, "It is finished. I am through. If you have not the eyes to see nor the ears to hear, nor the minds to understand, then I can't help you any more."

But God has done more. God went the thousandth mile. He redeemed us. He gave what we didn't deserve or want. He died for us. In those tormented moments on the cross, the Christ of God tore the last veil from the face of God and we see not only the face of a father who loves us with a love past understanding, but behold, he weeps. He redeemed us and cast our rebellious sin into the seas of his forgiving love.

IV

And having done all that, he issued an invitation to accept this free gift of restored fellowship. But for how many of us is not the experience of Frances Thompson our own tale of soul struggle:

I fled Him down the nights and down the days,
I fled Him down the arches of the years,
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears,
I hid from Him, and under running laughter
  Up vistaed slopes I sped
  And shot precipitated
Adown titanic glooms of chasmed fears
From those strong feet that followed, followed after.

* * *

  Nigh and nigh, draws the chase
  With unperturbed pace,

Deliberate speed, majestic instancy,
  And past those noised feet
  A voice comes yet more fleet . . .
"Lo, naught contents thee, who content not me."

And then when we had come to the end of our rope, weary beyond weariness, sick with a soul sickness that is worse than death, we stopped, and listened, and heard, as Thompson said:

Whom wilt thou find to love ignoble thee,
  Save me, save only me?
All which I took from thee, I did but take
  Not for thy harms,
But just that thou mightest seek it in my Arms.
  All which thy child's mistake
Fancies as lost, I have stored for thee at home:
  Rise, clasp My hand, and come.

And when we turned at last to accept the invitation, what shame we had, for it was given us by the son of God himself, written in his blood, and stamped and sealed with his cross.

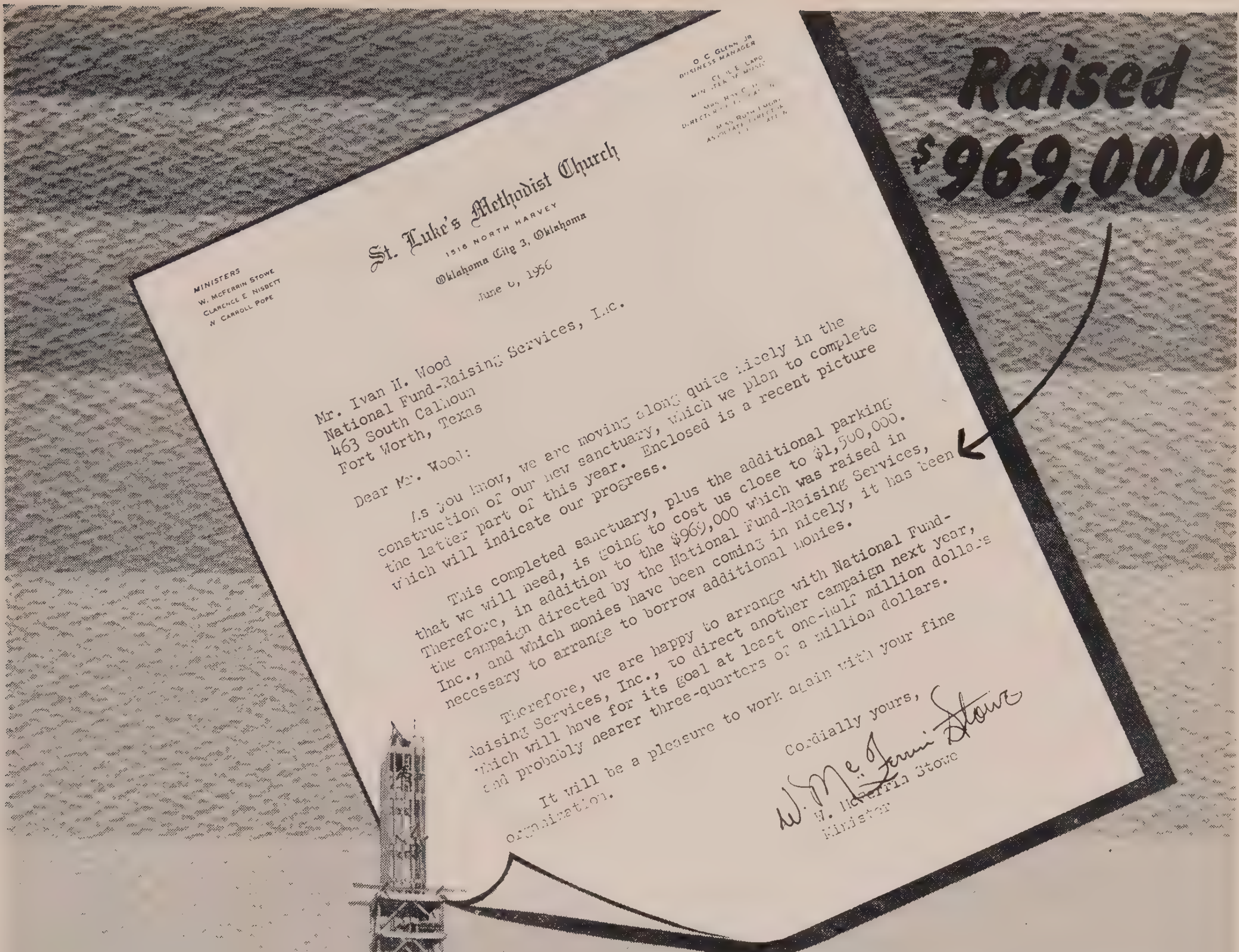
All this has God done.

Conclusion

Before we ignore this gracious invitation, regard it carefully:

For it is more than an invitation to be lightly cast aside
It is a life line given to a drowning man
It is a light to a man lost in the darkness of doubt,
It is hope for the despairing,
It is cleanness of mind and soul for the sinner,
It is fellowship for the lonely,
It is the balm of Gilead to healing the broken hearted,
It is Life . . . Life do you understand, life here that is abundant and glorious and life forever with Him when our little day on earth is through.

This is what God has done for you. But this question persists in my mind and you must answer it one day: "What has God done that I should not trust him completely?"



Raised
$969,000

MINISTERS
W. McFERRIN STOWE
CLARENCE E. NISBETT
N. CARROLL POPE

St. Luke's Methodist Church
1516 NORTH HARVEY
Oklahoma City 3, Oklahoma

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June 6, 1956

Mr. Ivan H. Wood
National Fund-Raising Services, Inc.
463 South Calhoun
Fort Worth, Texas

Dear Mr. Wood:

As you know, we are moving along quite nicely in the construction of our new sanctuary, which we plan to complete the latter part of this year. Enclosed is a recent picture which will indicate our progress.

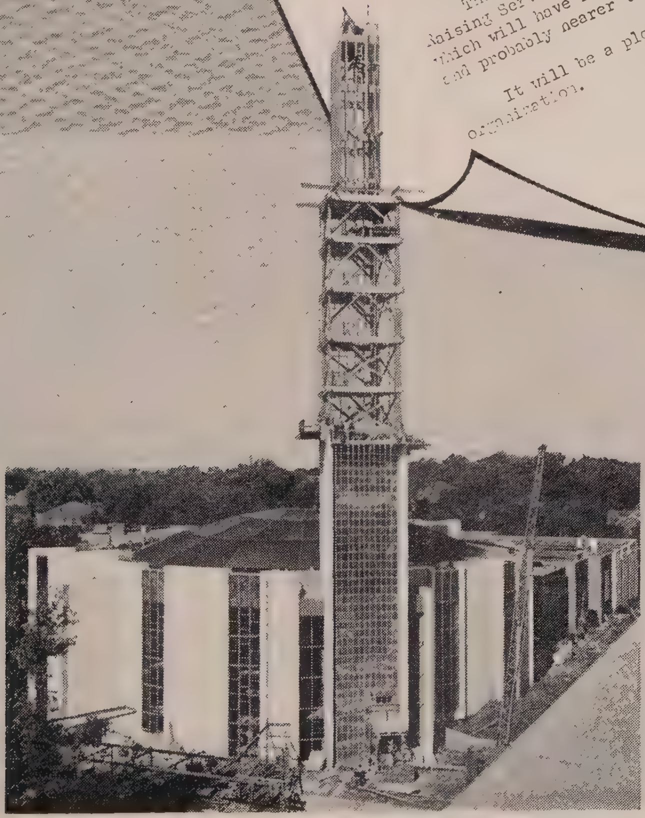
This completed sanctuary, plus the additional parking that we will need, is going to cost us close to $1,500,000. Therefore, in addition to the $969,000 which was raised in the campaign directed by the National Fund-Raising Services, Inc., and which monies have been coming in nicely, it has been necessary to arrange to borrow additional monies.

Therefore, we are happy to arrange with National Fund-Raising Services, Inc., to direct another campaign next year, which will have for its goal at least one-half million dollars and probably nearer three-quarters of a million dollars.

It will be a pleasure to work again with your fine organization.

Cordially yours,

W. McFerrin Stowe
W. McFerrin Stowe
Minister



HOW MUCH MONEY DOES YOUR CHURCH NEED?

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Write for Bulletin CK-33

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Pastor's Interest in Will Can Invalidate It

Arthur L. H. Street

OF special interest to ministers who may be asked by members of their congregations to aid in the preparation, or witnessing, of their wills is a decision rendered by the Minnesota Supreme Court, February 4, 1955 in the case of the Estate of Wilhelmina South, Deceased, 68 N.W. 2d 585.

Many times appellate courts have frowned upon wills making a testator's minister a direct beneficiary, where there were circumstances tending to show that undue influence was used by the minister, consciously or unconsciously.

Only by matching the prudence of "Caesar's wife" can a pastor discharge legal and ethical duties to one of his flock—particularly if that member is aged, ill, or mentally weak—and at the same time reasonably assure himself that a testamentary gift to him will probably stand up in court.

In the Minnesota case, the court went a step farther by deciding that even if a minister is only an indirect beneficiary of a will, the gift may be void.

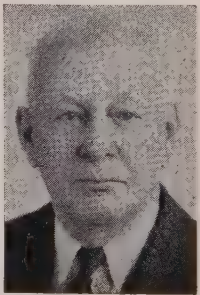
Miss South, an elderly spinster, left a small estate, and had been a member of Bethany Chapel, Minneapolis for about two years preceding her death. She died the day after she had been taken to a hospital for an operation. The operation was briefly delayed to enable her to make her will. Miss South asked her minister, Mr. Hegre, to secure an attorney, which he did, calling a lawyer who had helped to organize the church. The evidence strongly tended to show that the will accorded with Miss South's wishes in making as principal beneficiary Bethany Fellowship, Inc., a related but separately incorporated society for the training of missionaries. Mr. Hegre was president of that society and his wife dean of women. He and his wife signed the will as witnesses, other persons present having refused to attest the will.

The will was contested by Miss South's heirs and the probate court in Minneapolis declared the will to be void. That decision was set aside on appeal to the county-district court, which upheld the will. On further appeal, the Supreme Court ordered a new trial in the district court for further development of the facts. Here are the chief passages of the Supreme Court's opinion:

> . . . while there appear to be no irregularities in the way the attorney handled the matter under the circumstances, we are unable to determine the extent of the beneficial interest of the Reverend and Mrs. Hegre. Obviously, the objectors' case depends to a great extent on the weight of the testimony of the Hegres. It is fundamental that, if Mr. and Mrs. Hegre personally had been named as beneficiaries under the will, their testimony as to conversations with the deceased would not have been admissible. While it is true that the residence of decedent and the residue of her estate, after payment of debts, expenses of last illness and administration, and other bequests, go to Bethany Fellowship, Inc., rather than to Mr. and Mrs. Hegre individually, it is also apparent that they directly benefit materially from their association with Bethany Fellowship, Inc. Although it does not appear that they actually receive compensation for their services, they do receive their board and room and, directly or indirectly, their clothing. . . . It is our opinion that, because of their close association with decedent for some time prior to her death and because of the activity on the part of the Reverend Hegre in the preparation of the will in which he was named as executor and Bethany Fellowship, Inc., was named as the principal beneficiary, in the interests of justice a new trial should be granted. It is apparent to us that upon a new trial clearer evidence could be produced as to the extent of the beneficial interest of the Hegres. A new trial

ARTHUR L. H. STREET

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.



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HARPER AND BROTHERS, N. Y. 16

may be granted in the interests of justice and where there is a possibility of stronger evidence on another trial. . . .

We realize that the evidence is conflicting here, especially as to the condition of decedent at or about the time she executed the will. There is medical testimony to the effect that on the afternoon of her operation she was critically ill; that she was having considerable difficulty in breathing, which was greatly accelerated; that her lungs were unable to be aerated; and that she was in a profoundly toxic condition. On the other hand, there is testimony that about this same time she was able to spell out very long Norwegian names in connection with a bequest which she was making to her cousin in Norway. There also seems to be some confusion with the bequest to her elderly cousin in Norway. . . . While the emergency due to her operation in the late afternoon before her death might have necessitated the preparation of this will shortly before she entered the operating room, it is unfortunate that the one who was actively engaged in assisting her in preparing this will was also directly interested in and president of the Fellowship which benefited most from her bequests.

Lay Staff Job Analysis

(*From page 8*)

the family of the person, being signed by the minister. (c) New Born Infants: When an infant is born, letter to the parents from the minister on behalf of the church. Record sent to records secretary. (d) Letters to bereaved persons one year hence. Also, send flowers at the time of death.

7. Prepare for printing the work of the minister that is to be published in any form, such as sermons and articles for the *North Churchman* and *Bulletin.*

8. Send newspaper publicity to *Times, News, Star,* neighborhood paper, *Hoosier Methodist,* and other journals as directed. (Regular press ads to be handled by the office secretary.)

9. Attend church functions as directed by the minister.

10. Order office supplies in consultation with the properly designated persons and the financial secretary.

11. Recruit volunteer help, planning in advance for special mailings such as, Easter, Christmas, campaigns, and church activities.

12. Prepare and display materials for inside bulletin boards and literature tables.

Office Secretary

The office secretary, responsible to the secretary to the minister, has the following duties:

1. Serve as receptionist, greeting all who come into the office.

2. Receive all telephone calls and direct them to the proper persons. Also, keep record of dinner reservations for various church-wide functions.

3. Receive and distribute all incoming mail.

4. Keep a schedule of events in the office date book and on the wall calendar, clearing with the head custodian to see that all rooms and the building in general is set up for the various meeting, events and programs. All organizations other than church affiliated groups should be first referred to the Church Use Committee for approval.

5. Prepare regular press ads to be sent to each of the three daily newspapers on Monday, also to the *North Side Topics.*

6. Gather all articles for the *North Churchman* and formulate others that are necessary. Present to the minister for approval, take to printer, proofread copy, return for printing, and mail out.

7. Collect and prepare material for the weekly bulletin. Have it approved by the minister, take to printer, check proof copy, and return for printing.

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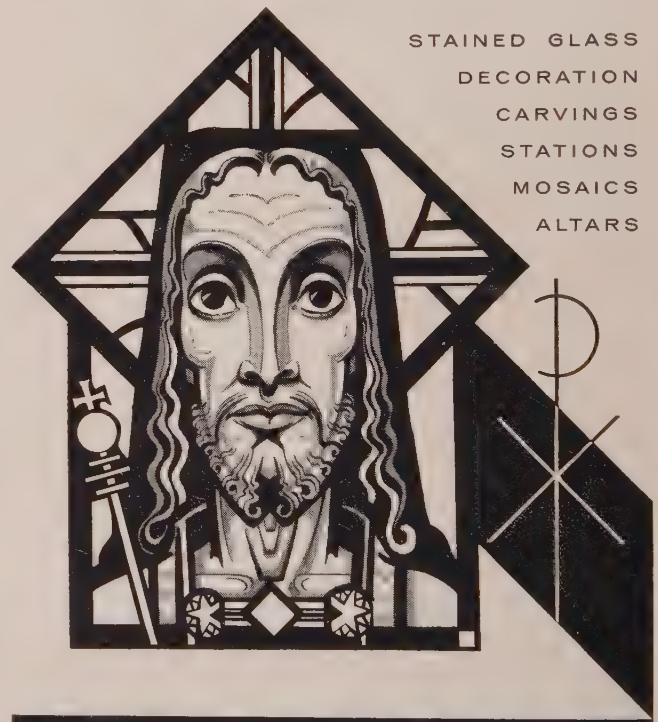

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8. Mail out notices for standing meetings, such as, Official Board, Commission on Education, Commission on Finance, etc.

9. Prepare correspondence, work on mailings ahead of schedule, type, mimeograph, or stamp correspondence, when requested.

10. Handle lost and found articles.

11. Send bulletins to shut-ins, and welcome letters to visitors and new residents.

12. Handle appointments for director of counseling.

13. Be a part of the secretarial pool for taking care of undesignated work.

Bookkeeper

Under the authority of the minister and in compliance with policies, rules, regulations, and orders of the Committee on Personnel and the Commission on Finance and its several committees, as ratified by the Official Board, the bookkeeper shall perform the following duties:

1. She shall be responsible for the records of the church pertaining to the financial transactions with the exception of those transactions dealing with the building and capital account funds which are handled by the building fund treasurer, and in general she shall perform all the duties usually assigned to and normally expected of a general bookkeeper.

2. Acting with the treasurers of the church, receive and disburse funds in behalf of the church.

3. She shall be responsible for all cash receipts. Loose plate collections and Christmas and Easter offerings shall be first processed by the official tellers of the church. She shall count and deposit such receipts promptly; and maintain detailed records of all such receipts. She shall post and balance the individual pledge accounts; prepare and mail quarterly statements; maintain accurate pledge records showing all additions and deletions on a current basis; and answer any and all inquiries pertaining to these accounts promptly.

4. She shall audit all incoming invoices; secure proper approval for payment; and see they are paid promptly in order to take advantage of all cash discounts and to protect the financial credit of the church. She shall be responsible for all cash disbursements; processing all checks including countersigning; presenting all checks to the church treasurer for signature; and seeing they are mailed promptly.

5. She shall prepare financial statements, exhibits, and schedules reflecting the financial transactions of the church, prepare financial reports required of the minister by the district and Indiana Annual Conference, and material available for the *Bulletin* and *North Churchman*.

6. She shall maintain detailed and accurate records of all financial transactions by entering such transactions in books of original entry; posting all budget and general ledger accounts; and keeping same in balance in accordance with double entry methods.

7. She shall maintain adequate detailed records regarding employees' salaries, showing hours worked, wage rates, deductions, etc. and she shall prepare all government reports, both federal and state, such as withholding tax reports, social security reports, gross income tax reports, etc.

8. She shall process all correspondence pertaining to the financial matters of the church, mail the boxes of offering envelopes, and assist in the preparation of materials for the budget and finance campaign. She shall be responsible for the proper filing of all documents, vouchers, invoices, checks, correspondence, etc. pertaining to the financial transactions of the church and she shall be responsible for the protection of all ledgers, journals, cancelled checks, bank statements, and other items of major value by seeing that such items are properly housed in the fireproof safe provided for the purpose.

9. Render such assistance as the

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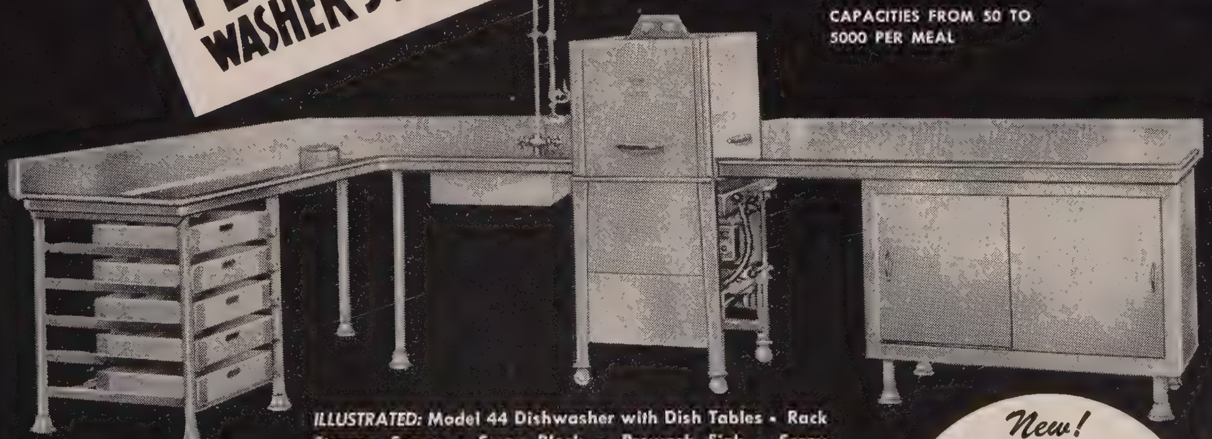

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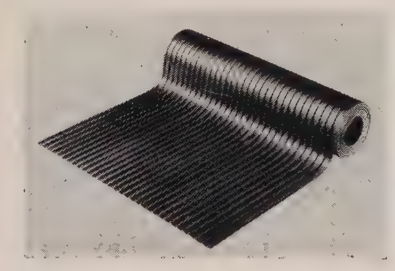

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Official Board, committees, boards, groups, and organizations of the church may request, in bookkeeping, accounting, auditing, and reporting with respect to funds received and disbursed by those committees, boards, groups, and organizations.

10. To notify from time to time the chairman of committees and boards which supervise budgetary expenditures, of the state of their budgets and expenditures charged thereto.

11. She shall be responsible in general for the overall efficiency, operation, and protection of the financial department as will insure a sound business operation of the church.

Records Secretary

The records secretary, responsible to the secretary to the minister, has the following duties:

1. Keep all church membership records. Prepare and keep card index membership file accurate and up to date. Record information regarding new members joining the church, members transferring to other churches, and handle the necessary correspondence. Prepare materials for membership instruction. Keep office copies of membership books up to date.

2. Keep the church school records.

3. Work with the associate ministers in handling their correspondence as well as in other aspects of their work.

4. Operate mimeograph.

5. Keep addressing machine plates up to date, including church membership, personnel of various commissions and committees, and church school.

6. Receive telephone calls and direct them to the several offices in the absence of the office secretary.

7. Work on mailings: typing, mimeographing or stamping correspondence as needed.

8. Prepare the year book for printer.

9. Be a part of the secretarial pool for taking care of undesignated work.

Conclusion for Secretaries

This outline of responsibilities is, of necessity, brief, but it does indicate the specific things which each secretary —secretary to the minister, office secretary, bookkeeper, and records secretary —is expected to do. Each one should feel a definite responsibility for her own job and for the total work and life of the church. A gracious, cooperative office spirit is helpful to every member of the staff and a great satisfaction to our people who appreciate good work procedures and jobs well done.

CUSTODIAN JOB ANALYSIS

Under the authority of the minister and directed by his delegate (at the present time the minister of the parish), in compliance with policies, rules, and regulations of the Personnel Committee, and the Property and Church Use committees, as ratified by the Official Board, the head custodian shall be responsible for the following duties:

1. Receiving instructions through the office, he is to work with and direct the assistant custodians in housekeeping, maintaining and improving the property; assign specific duties, keep a balanced work load and schedule for all, and constantly inspect assistant custodians' work to be sure a high standard of housekeeping is maintained.

2. Keep the church property looking respectable and in readiness for all functions, dusting and cleaning offices each day, keeping floors properly cleaned. Clean steps at entrance of buildings each Sunday morning. Keep windows washed, except where inaccessible. Keep grounds and walks clean. Keep walls and floors clean, painting when necessary, and on a rotation system of rooms so that painting is kept up. Dispose of refuse. Do minor electrical, plumbing, furniture repairs, and carpentry.

3. Have the sanctuary in order for every worship service, that is, Sunday morning, Holy Communion, Baptism, Angelus Hour, weddings (give the organist signals during wedding ceremony), and keep sanctuary in order for individual prayer and meditation at all times.

4. Arrange for use of rooms upon instruction from the church office, and make necessary set-ups of chairs and tables for dinners and meetings in fellowship hall, or where else designated. Set up and adjust public address system in fellowship hall when necessary for meetings or dinners.

5. Keep all of the kitchens clean. Give assistance to groups cooking in kitchen only when some lifting is required, or some item of maintenance needs attention.

6. Look after the heating and ventilating system and see that building is properly heated, and dispose of ashes and refuse when necessary.

7. Look after the lighting system, replacing bulbs and globes when necessary and keep clean. See that all lights are turned off when not in use.

8. Police buildings, grounds, and parking lots.

9. See that building and offices are properly closed and locked every night.

10. Keep a stock of necessary supplies on hand for economical maintenance, such as, soap, wax, cleaners, tools, light bulbs, paints, laundry, etc.

11. Be available for duty in case of emergencies, and handle all special de-

tails or once-a-year events such as Christmas and Easter as they occur.

12. Assist where needed so that together with the ministers, staff, and people, the work of the church is spiritually effective.

DIRECTOR OF FOOD SERVICES JOB ANALYSIS

Under the authority of the minister and directed by his delegate (at present the minister of education in lieu of an administrative assistant) and in compliance with policies, rules and regulations of the Personnel Committee, the director of food services shall:

1. Work in cooperation with the Woman's Society of Christian Service, church dinner committees, Wesleyan Service Guilds, Sunday school classes, Boy Scouts, Methodist Youth Fellowship, Methodist Men, and any other groups in the church, using our kitchen and dining room facilities; and cooperate with groups helping outside organizations such as serving dinners for district meetings, conference meetings, Church Federation, etc.
2. Supervise the three kitchens, having general responsibility for the kitchen equipment.
3. Keep an inventory of all equipment through the inventory manager of the Woman's Society and make recommendations for additions or replacements of equipment.
4. In cooperation with the custodians, see that the rooms of the kitchens are kept clean and in good order.
5. Plan meals in accordance with good dietetic procedure. Order food and materials for preparation of meals and supervise their preparation.
6. Hire suitable part-time cooks, dish washers, or other help as needed and authorized by the organizations paying for same.
7. Keep in mind that all church meals have as their goal the promotion of Christian fellowship for those who are dining and those who are serving. The church is not a restaurant business.
8. Exemplify a gracious, cooperative spirit with the people and members of the staff, so that everyone participating in our kitchen and dining room activities will be spiritually enriched and grow in Christian grace.

CORRECTION

On pages 9 and 32 of the May issue, the Navy Chapel, Miramar, California, is credited to architect Richard J. Neutra. The credit line should have been given to Richard J. Neutra and Robert E. Alexander, whose firm submitted this chapel in the church competition.

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Review of Religion 1955 - 1956

(*From page 7*)

tographers, and motion picture cameramen followed the delegation everywhere, and Russian newspapers gave extensive coverage to the movements and statements of the members. It appeared as if the publicity would be used to bolster the Soviet claims that religion could be practiced freely in the country.

On their return the members of the deputation issued a lengthy statement covering all that had happened and giving an evaluation of what they had seen and heard. They reported that apparently church and state had reached a "temporary accommodation," but that the church was still under severe limitations, particularly in the area of education. In return for freedom of worship the leaders of the churches had apparently "inclined to go along with Soviet communist leadership in important areas," particularly the area of peace propaganda. In the matter of peace, the churchmen said, "it appeared that their concept of peace was derived not only from the Soviet Foreign Office but also from an inadequate concept of the mission of the church." They concluded:

> The contacts we had were worth while. Despite many difficult differences we found important common ground as Christians. We look forward to a continuation of conversations . . . A beginning has been made. Under the guidance and power of God we believe the churches of Jesus Christ may be used for the reconciling and salvation of the nations.

Unrest and Violence

Despite the visits back and forth of church and political leaders, little progress was being made toward substantial reduction of armaments and real peace. It was not alone in Palestine that serious clashes were taking place which had implications for religious groups as well as for political combinations. One of the worst calamities which has befallen any church in our time occurred in September 1955, when a total of sixty out of eighty Orthodox churches in or near Constantinople were either destroyed or rendered unusable. Many churches were completely gutted by fire. Scriptures and service books, vestments, icons, and church furnishings were torn, smashed, chopped to pieces, or burnt. One of the most gruesome spectacles was the devastated cemetery near the center of the city, which was left one vast jungle of wrecked tombstones, opened graves, and weird destruction. Thousands of Christian people were rendered destitute by the mob attacks on homes and apartments. Not since the massacres of Armenians by the Turks in World War I and pre-World War I days, had there been such an assault on Christian people. The destroyed property was valued at over $100,000,000, but far worse was the threat to the existence of thousands of citizens.

The incident was part of a pattern of deep unrest in the Middle East and north Africa, in which other focal centers were Cyprus, where Greek nationalists were seeking to oust the British, and Algeria, where Algerian native groups were seeking to oust the French. Race and religion were both factors in these critical situations, which promise to give trouble for a long time to come.

We may at this point reflect that by rapid processes on a world scale, violent movements have thrust almost every considerable section of the human race into vehement racial self-consciousness. Western nationalism accompanied the spread of Europeanization, and ancient traditional habits of life in the Orient and Africa were transformed by strange new influences which laid emphasis on national and racial homogeneity and self-glorification. Added to this was the multiplication of the means of communication and their acceleration, the impact of two World Wars, and the emergence and spread of communism as a great expanding missionary force. In this complex it has remained for the church and the church alone to raise the deepest question of all: Can we not develop a civilization that will ultimately integrate the best elements of each race and nation rather than arrogate to one a monopoly over all?

Race Problems

With regard to the race problem, Christianity can know nothing of race supremacy or race exclusiveness. Here current church history has to deal with a situation which is particularly acute in two areas, the United States and the Union of South Africa. In the former country tension has been steadily mounting ever since the Supreme Court decision in May 1954 on desegregation of schools. Limitations of space forbid any extensive treatment of the churches and the race problem. Much has appeared on the subject in the public prints. No attempt to dodge or minimize the issue has been made by either the church press or secular press. At the close of 1955 the *Washington Post and Times-Herald* named as the top 1955 religious news story in the Washington area the outspoken support of school integration by clergymen in the capital's Virginia suburbs. Late in February white clergymen in various parts of the country pledged support of southern negroes in their struggle against segregation. Their encouragement was expressed in statements, sermons, and prayers. The National Council of Churches declared that segregation was a "violation of the gospel of love and human brotherhood," and reaffirmed the agency's stand against segregation and assured "the churches and our fellow-Christians" who were finding themselves in "agonizing situations," of the sympathy and prayers of the council and its resolution to assist them in ways that might be helpful.

Dr. Paul S. Wright, of Portland, Oregon, Moderator of the General Assembly of the Presbyterian Church in the U.S.A. lauded the negroes of Montgomery, Alabama, for "the intelligent and orderly manner" in which they stood together in their "protest against an injustice no longer tolerable in a democratic society." He said their position in the bus boycott commended itself to everyone who believed in the equal dignity of all men.

The ending of racial bars was urged by a score of speakers at the seventeenth Quadrennial Conference of the Student Volunteer Movement, at Ohio University, Athens, Ohio, December 27 to January 1. The conference was attended by 3,200 American and overseas students from 500 United States college and university campuses, representing some sixty Protestant and Eastern Orthodox communions. The conference was the largest of its type ever held in the western hemisphere and the first in which overseas students participated as full members.

A call to Protestant churches to "break down" all barriers of racial discrimination and economic injustice was embodied in a message issued by the Study Conference on the Church and Economic Life sponsored by the National Council of Churches at Pittsburgh, April 12-15. Four hundred delegates, representing government, industry, labor, agriculture, education, and religion attended. From the Christian viewpoint, the message asserted, "No one in the United States can be regarded as a second-class citizen," and added that all persons should have access to the basic necessities of life, sharing of knowledge, and creation of conditions in which individuals can help themselves.

The Quadrennial General Conference of the Methodist Church at Minneapolis on May 2 overwhelmingly approved a statement of policy barring racial discrimination or "enforced segregation" within the church. The statement on bias said in part:

> There must be no place in The Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice, whether by conference structure or otherwise, in The Methodist Church, be abolished with reasonable speed. The growing spirit of brotherhood throughout the church strengthens our confidence that under the leadership of the Holy Spirit, we will continue to go forward.

At the same time the conference set in motion constitutional changes designed to abolish the Central Jurisdiction of the church, an all-negro, nongeographical unit with 360,000 members. The jurisdiction was set up in 1939 at the time of the formation of the Methodist Church out of three major Methodist bodies. In recent years the jurisdiction has been regarded by many as un-Christian, and moves to abolish it have grown in intensity.

The Presbyterian Church in the U.S.A., which has lifted the goal of an unsegregated church for many years, at its annual General Assembly in

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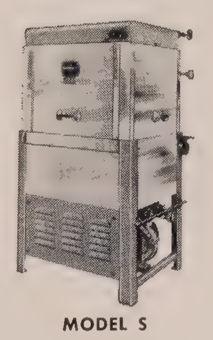
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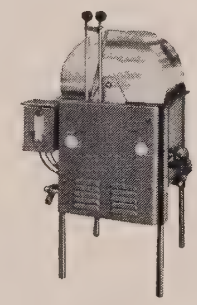
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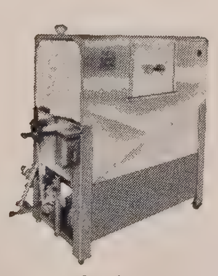
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Philadelphia, May 24-30 approved another strong affirmation of policy from its Standing Committee on Social Education and Action. Among other things church members were urged to find out the facts about non whites as property owners from information available in special surveys. Christians contemplating sale of their property were called on to see "as of first importance the need of minority families for equal housing opportunities and adequate housing."

All these considerations of the race problem, whether in the United States, or in South Africa, where the continuance of the policy of *apartheid* threatens eventually to provoke racial war, or anywhere else in the globe, present for the Christian individual and the church the question: Which is to triumph, the ineradicable actual physical facts of biological difference or the spiritual fact of the unity of man as created in God's image? On the issue of that conflict the future of the human race depends.

The immediate concern from the standpoint of religion is to translate the pronouncements of church bodies into lines of guidance for everyday conduct. As Dr. S. I. Hayakawa, of San Francisco State College, said in a negro magazine of national circulation in May:

> Integration is not a blueprint drawn up in Washington. It is the daily, uneventful business of whites and negroes sitting beside each other in a street car or school room, at work bench or lunch counter, without thinking about it.

In one of his sermons, Saint John Chrysostom, the "golden-mouthed" pulpit orator of the fourth century, describes the scandal caused to the heathen by the lovelessness of Christian believers. His language is singularly apposite to the conditions of the modern church. "Miracles," he says, "do not so much attract the heathen as the mode of life; and nothing so much causes a right life as love." This very fact makes the unloving conduct of Christians a shocking thing.

> When one of them (i.e. the heathen) sees the greedy man, the plunderer, exhorting others to the contrary, when he sees the man who was commanded to love even his enemies treating his very kindred like brutes, he will say that the words "love one another" are folly. We, we are the cause of their remaining in error! Their own doctrines they have long condemned, and in like manner they admire ours, but they are hindered by our mode of life.

The Lord's Prayer of the Christians is the simplest of all prayers and the deepest. In it we are children addressing a Father who is also the Lord of heaven and earth. In him all the families of the earth become one family. When we draw near to him we draw nearer also to our fellow men. When we say, "Our Father," we do not mean that God is the Father of us in particular, but of the whole human race. There can be no unclearness about the Christian ideology in the matter of race.

As for the negro, the general body of negro opinion shows a desire, above all, for education, a demand for equal opportunity to work for just wages and under fair conditions, a share in government, security from race prejudice, especially in legal decisions and from mob violence, and release from unfair discrimination. These things are not unreasonable, and their long continued denial can only condemn the state that permits their denial.

Even though Christianity cannot undertake to dictate detailed answers to the race question, it can lift and practice the life in which there is neither "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all."

Women in the Church

Saint Paul also in another place adds, "neither male nor female." During the past year there was evidence that women were coming into their own in the church as well as in other departments of life. An increasing number of church leaders have come to believe that fuller opportunity for women not only in the church, but in business, science, civics, and other fields means a better circulation of the blood—a better basis for partnership—in our complex human system. The Presbyterian Church in the U.S.A. approved an overture giving women the right to be ordained as ministers of the gospel. The Methodist General Conference extended the limited privileges of women as "local preachers" to full clergy rights and membership in the annual conference. The Protestant Episcopal Diocese of New York approved by a two-to-one margin a measure permitting the election of women as church wardens and vestrymen and as delegates to diocesan conventions.* Bishop Horace W. B. Donegan, who had asked for a favorable vote, called the result "a forward step of profound significance in the life of the diocese." Even more significant

---

* The measure must be approved for a second consecutive year before it becomes effective. A similar resolution was passed by the 1953 convention but not accepted the following year.

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was the report in May of three noted Anglican theologians, Dr. Ramsey, Archbishop of Oxford, and Professor C. F. D. Moule of Cambridge University, that there was nothing in scripture which barred women from conducting morning and evening prayer services and preaching in case of need. Asserting that they had made a "full examination of the relevant passages in the New Testament," the theologians reported:

> Appeal to Scripture is so inconclusive as not in itself to bar the possibility of women, with the church's authorization, conducting morning and evening prayer and preaching in case of need. There is sufficient evidence that women prophesied in the apostolic age and that St. Paul gave a ruling as to their proper demeanor when prophesying and praying in assembly. There is also evidence that he enjoined silence upon them in assembly and regarded this ruling as a command of the Lord, and that he, or the author of the pastoral epistles, forbade women to teach.

The Episcopal Diocese of Central New York rejected early in May by vote of 136-130 a proposal that women be allowed to serve on parish vestries. The action reversed the vote of the previous year. This action indicated that in the Episcopal Church there is still strong feeling of opposition against granting parity of status to women in the ministry.

Church Union

In the field of church union a prominent new development was the vote on a new two-way plan of union between the Presbyterian Church in the U.S.A. and the United Presbyterian Church, the merged church to be known as "The United Presbyterian Church in the U. S. A." An affirmative vote was virtually assured in the former church. Approval was less sure in the United Presbyterian Church. Leaders of the United Presbyterian Church voiced the opinion that the plan would carry in the west and middle west, but would face strong opposition in the east. The last time a proposal of union was before the churches was in 1934, when it was defeated by the United Presbyterian Church.

Dr. James E. Wagner, president of the General Synod of the Evangelical and Reformed Church, said in January that members of the Congregational Christian Churches had no reason to fear loss of their autonomy through the proposed merger with churches of his denomination. Dr. Wagner's statement came as an answer to the formation of a new organization called the National Association of Congregational Christians, in Detroit. This organization feared the loss of traditional self-government for the local churches. Dr. Wagner said:

> With regard to this fear I can only speak the strongest possible reassuring words. It is true that the basis of union contemplates a plan for denominational life and organization more closely integrated than has been true in historic Congregational theory. It is also true that Congregational practice has been much more of a closely integrated sort than its Congregational theory.
>
> The basis of union says, in effect, "Here is a way in which we believe denominational life can be organized and conducted." But it also says in effect at a number of points that no congregation can be compelled to conform to the structure which the basis of union sets up. A congregation's conformity to the denominational structure will take place on an entirely voluntary basis, and only in the degree which commends itself to the judgment and devotion of the local congregation.

A proposal to drop the word Protestant from the name of the Protestant Episcopal Church in the U.S.A. was defeated by the House of Deputies at the triennial General Convention of the church in Honolulu in September 1955. Clerical members were about divided in their opinion. Laymen were five to two against dropping the word Protestant. Charles P. Taft, of Cincinnati, led the fight against the change. He said, "We are, in fact, a part of the Protestant community. We are associating every day with Presbyterians, Congregationalists, Methodists, and Lutherans. A change would seriously affect our relationships in our communities." The vote was important in the light of the strenuous efforts made by the high church party over a long interval to get the name changed.

Church Broadcasting

The popularity of religion on radio and TV posed problems of strategy for the churches. In March the Broadcasting and Film Commission of the National Council of Churches advised churches and church groups against purchase of radio or television time for broadcasts. The commission called on stations and networks to make desirable time available free of charge for religious broadcasts and urged member units of the National Council to support this position. The commission opposed joint commercial and church sponsorship of programs. In cases where a commercial advertiser sponsors a religious personality or program of a religious nature the label of the denomination or religious body ought not to be attached, the commission held, and added:

> It is the responsibility of the churches to provide high quality programs . . . free as a public service. The commission expects the networks to recognize it as their responsibility to make substantial provision of facilities and desirable broadcast time free as a public service for such programs.

Conclusion

In an article such as this it is impossible to do more than give an outline of highlights of the history of the churches during the year. The churches are doing more than ever before. To attempt to chronicle in detail the events or report the utterances of churches and groups of churches, and of religious leaders, for a single year, would fill several large volumes. Perhaps in this great amount of activity there is ground for hope and satisfaction. The past few years have been years of abundance. Life, in terms of material things, has been better for the masses of the people both in the Old World and the New. In time past, eras of prosperity have been occasions for mankind to forget God. Not so with the world today. The churches, particularly those in the United States, have had good years from the standpoint of finances, attendance and interest, and carrying out of projects. Although it would be far from the truth to say that mankind as a whole has arrived at the threshold of a new age of faith, it may yet be said that the pessimistic views of those who a generation ago believed that the church was on its way out have been proven utterly false. The church has won a powerful position in modern life. If true to its Lord the church may contemplate the future without misgiving, confident that under the blessing of God it will go from strength to strength, until "with the vision glorious, her longing eyes are blest, and the great church victorious shall be the church at rest."

REPRINTS AVAILABLE

Reprints of the article, "What the Minister's Salary Should Be," from the March issue of **Church Management** are now available. This article, by Cecil W. Guyatt, attempts to present an equitable basis for establishing and maintaining a minister's salary. Reprints are 15c each or $1.00 per dozen.

APPRECIATE LETTERS FROM DREW

One of the requirements for the courses in church administration under Professor Alfred B. Haas at Drew Theological Seminary is the reading of **Church Management.** Special student subscription rates are offered to facilitate this study.

The students are also asked to write letters of criticism to the editors, after reading a few issues. We were pleased to receive sixty-six of these letters recently. The students had read the issues thoroughly, and their criticisms, both positive and negative were pertinent.

We want to express our appreciation to Professor Haas and to his students for this gesture. Contacts such as this help us to keep our fingers on the pulse of the churches and their administrative needs and thereby guide us from the pitfalls of "ivory towerism."

If other seminary or ministerial groups want to take on a similar project, we will welcome and consider carefully their criticisms.

—The Editors

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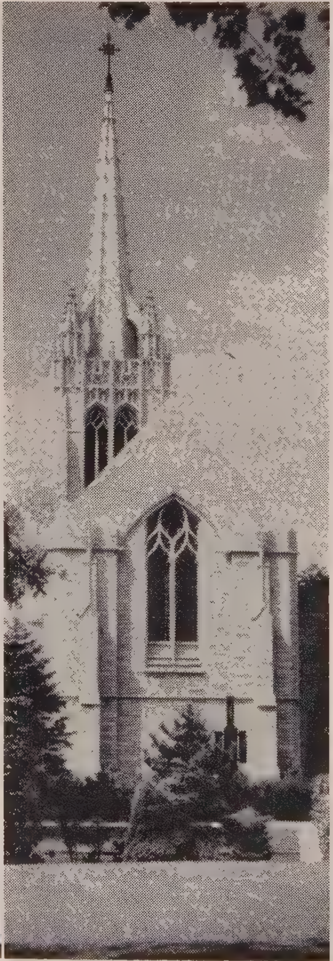

Office Administration

(*From page 9*)

ries. Some of the desks offered have drawers of filing size. In the small office this file may save the purchase of a filing cabinet which is recommended later in this article. Other desks offer a typewriter compartment. The typewriter lifts from this space to the right height. This is a good space saver and makes unnecessary the extra typewriter stand which otherwise must be purchased.

The top of the desk is working space to be used during the working hours. It should not be considered as filing space. Before the day's work is completed the material should be filed in its proper place, books put back on the shelves and the desk top left clean.

The minister should try to analyze his paper work and arrange it to fit his desk. Every drawer should be classified according to its contents. This relieves the mind of the details and if the desk user is methodical he will find that he has few lost items.

Among executives it is automatic that the best executive always has a clean desk top.

The telephone gives a constant contact with the church leaders, the community contacts, the press and others. It is a labor saving device which is essential for leadership.

Next comes the typewriter. The minister who cannot operate a typewriter is a helpless individual. Even though his method is the pick-peck one, he will want to persevere until he can think with his hands upon the keys.

Because he has a typewriter he will need a filing cabinet. These two helps go together. If the desk has one file drawer the filing cabinet will not be necessary in the one-man office.

In the selection of a typewriter the minister would do well to buy the full sized desk model of a recognized manufacturer. There are some advantages to the portable machine but the work of the minister subjects any typewriter to hard service. A portable machine does not possess the weight nor the strength for this work. It travels around the table with too much agility. Any good typewriter will last for a generation; a portable, at best, will give service for only a few years.

It would be well if you would further invest a few dollars on a machine with a wide carriage. This is to enable it to cut stencils for the duplicating machine which will reproduce the Sunday bulletins, letters and other material to be mailed out of the office.

The minister would do well to insist that this typewriter be bought by the church and owned by the church. If he wishes a second machine for his home work, that is his responsibility, but the equipment in the church office should belong to the church.

In the one-man church the same typewriter will probably be used for correspondence, sermons, cutting stencils and other church work.

The minister will have a great deal of correspondence. For this he will need the proper envelopes and letterheads. The letterhead should give the name of the church and the address to which mail should be sent. It also should have the telephone number at which the minister may be reached.

The filing cabinet is necessary because the minister will need to keep carbon copies of all of his letters and other work which goes out of the office and these should be properly filed for reference. No letter of any importance should be mailed unless a duplicate copy is filed for reference. You will have to have but one or two embarrassing experiences to appreciate the need of this.

In buying a cabinet the small church has a choice between a cabinet which offers a combination of filing drawers—some for letters, some for cards, or one made to fit either the letter sized or legal sized sheet. It is better to get the letter sized cabinet which takes the business sized sheet, 8½″ x 11″, than the legal which is several inches larger.

To complete the cabinet equipment buy some indexed folders so that the correspondence may be filed alphabetically as it is taken care of. Suppose you are replying to a letter from John Smith. Write your letter in reply, making a carbon copy at the same time. Attach your carbon copy to Mr. Smith's letter. Place it in the "S" folder. As other letters are filed place them in front of this letter so that the correspondence for the year would run from the back to the front of the folder.

If the sermons are typed on the 8½″ x 11″ sheets, one drawer in the cabinet may be set aside for the filing of sermons. These may be filed by dates, by subjects or by Bible references. If the sermon file develops to any size it would be well to prepare a cross reference listing on a card the classification of the filing folders where both the subject and Bible references are given for ready reference.

These items, I think, would be about the minimum for the one-man church office which can, if necessary, double for the pastor's study.

As a church grows in size the office must grow with it. That will mean larger space, increased staff, and specialization of work. The one typewriter will grow into several, and the selection may be more specialized. If the typing program is heavy an electrically powered machine should be considered for one desk. It is faster than a hand machine, makes a uniform impression, and, in addition, is much easier on the typist. In some churches there may be a place for a battery of automatic typewriters. These machines duplicate original letters at high speed. The letters are definitely typed and they have the individuality so much desired in personal correspondence.

Duplicating Machines

After the typewriter the next form of efficiency machine to be considered by a church is some kind of duplicator. The duplicator is any device which can reproduce original, written or typed copy into several or thousands of copies for mass distribution. When the minister desires to send a message to the entire congregation, the personal letter must be reproduced many times.

There are many varieties of duplicators available for the office today. They range from the simple hectograph to the great printing and offset presses which give us daily papers and periodic magazines.

Alexander Shapiro, a German, in 1880 invented the gelatin or hectograph process. The process is simple. A gelatin substance is poured into a tray and allowed to jell. A letter is penned with ink which has been impregnated with a powerful aniline dye. The letter is then placed face down on the gelatin and allowed to remain a few seconds. After it is removed other sheets are placed on the gelatin. When removed each one has an exact copy of the original letter. In the early years twelve to fifteen good copies might be secured by this process. Typewriter ribbons which have been treated with hectograph ink are available so that typed copy is now reproduced. Up to one hundred copies are available by this method.

One step higher we have what is called the "fluid duplicator." The original invention of this antedates the hectograph. In practical application it comes later. James Watt, the Englishman who is responsible for the steam engine, is credited with creating the idea in 1780. He used a glutinous ink with which he wrote a message on a sheet of paper. This ink did not dry rapidly and he found that by placing a sheet of paper on his original copy a duplicate was imprinted. As these were negative copies, he used very thin sheets of paper. Then the sheets were placed on a windowpane and he read through the paper. Business was very reluctant to accept this invention as it was feared that it might make forgery easy.

The fluid duplicator follows the idea of Watt. Instead of glutinous ink it uses hectographic ink. While Watt's copies

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had to be read through transparent paper, the modern process places the print in readable form on the top surface of the paper. Both methods require the moistening of the impression paper. Watt used water; the modern manufacturer uses a fast drying spirit. How is the copy converted from negative to positive in the reproduction? That is simple. A carbon sheet containing hectographic ink is placed underneath the copy sheet with the carbon reversed so that the message is written on the back of the master sheet. The moistened impression sheets are pressed against this and the positive letter results. Modern fluid duplicators will produce several hundred copies, in three or four colors, in an hour.

Up one more step in cost and efficiency we come to the stencil duplicators. Historically this method goes back many, many years. In our own country two names are associated with the process. They are the great inventor Thomas A. Edison and a middle western lumberman named A. B. Dick.

The stencil as it is used today is a thin sheet of fibrous material covered with a plastic chemical coating. This sheet may be placed directly into the typewriter. It is typed as one would type a letter. The keys spread the chemical coating so that the letters are visible on the then porous, fibrous background. When the stencil is placed in the machine and inked, the ink passes through the porous material. Then when the rotating drum presses against the paper the letter is printed.

It is a positive impression and the ordinary stencil is capable of making as many as five thousand impressions. The mechanics of impression have been improved through the years and it is possible to make runs of color as well as black. By means of a stylus, illustrations may be drawn on the stencil. Line cuts often can be pressed into the stencil to give a good impression, and there is available a method of transferring half-tone cuts to the stencil. The larger machines are motor driven, so a good duplicator is to all purposes a small printing press, made especially for office use.

We have used the term "duplicator" in a generic sense. Many call all stencil duplicators "mimeographs." This, however, is the trademark of but one make of duplicator—that made by the A. B. Dick Company. The word "mimeograph" we are told was coined from two Greek words, *mime* and *graph*, with the letter "o" placed between for euphony.

Up another step in efficiency we come to offset printing. In general classification this is lithography. Lithography had its advent in the mind of a Munich actor-playwright named Alois Senefelder, in or about 1796. Printing costs were so high that he decided to learn the engraving and printing trade so he could publish his plays. He started to learn the art of the engraver. The most difficult task was to place the copy in reverse upon the copper plates. One day by accident he happened to lay a fresh laundry list upon a smooth stone. When he picked it up he saw that part of the list still remained upon the stone. The order of the writing was in reverse. That gave him the idea. Why not make a positive copy of his material, place it face downward upon the stone, and then secure a positive impression by pressing a fresh sheet of paper upon the copy? It worked and lithography was on its way.

Stone lithography has given way to metal and even paper master plates, but this idea is still basic. There are a number of offset machines available to churches at a price which compares favorably with the best stencil duplicators. They are cylinder machines where a master sheet, usually metal but sometimes paper, contains the original copy. This is transferred to a rubber roller, which in turn "offsets" the copy to the impression sheet.

Offset duplicating has the advantage of reproducing illustrative matter. Half-tone pictures, clipped from magazines, may be transferred to the master sheet and reproduced effectively. Photographs are given splendid reproduction. It has one other advantage which some churches appreciate. Offset duplicating is classed as lithography and magazines printed by this process are eligible for second-class entry in the post office. During the year a large church would save a considerable amount of money by this method of printing.

In just which kind should the church invest? Or should it invest in any of them? It depends on your local situation and program. The stencil duplicator is a good all around work horse for any church. The quality has been improved with passing years, and the investment is nominal.

The offset machine may be secured at a little higher cost. The higher priced stencil duplicator will probably cost more than the lowest priced offset printer. The offset machine requires more skill and its use is somewhat limited by location. One needs to have access to a service station to get the full value from the machine. A typewriter and stencils are about all your office needs with a stencil duplicator.

One of the interesting phenomena of recent years has been the growth of the so-called "letter shops." These houses are specialists in the field of duplication. They have good machines which are carefully serviced. Churches located in communities with such shops should look around to see what is of-

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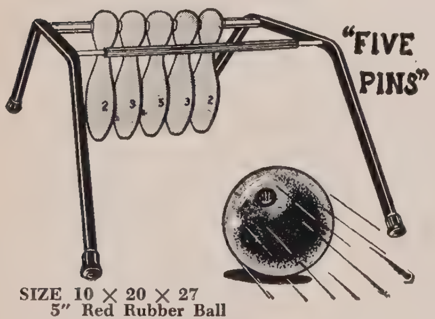

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fered. It is possible that you can secure publicity of this type from the local letter shop at less cost than you can do it in your own office.

The work of the letter shops includes so many items such as duplicating, addressing, folding, mailing, etc., that one can easily perform as a valuable assistant. A wise church will investigate this angle before investing in any additional machinery in this area.

The Addressing Machine

With the duplicator it is a simple matter to reproduce letters, announcements, programs and other things useful in the church. There is still the necessity of getting these into the hands of the people who should read them. The quickest and most efficient way is through the use of the United States mail. This means the necessity of addressing envelopes for the congregation or heads of families as the case may be. If the church membership runs into hundreds it is a tedious task. So the next labor saving machine the church should consider would be an addressing machine.

Here again the addressers offered are various, as were the duplicators, and these run in price from a few dollars to hundreds of dollars. At the start there are simple hand addressers which use the fluid duplicator idea. Some sell for as little as ten dollars. These address from a paper tape and are suitable for lists which do not run much more than one hundred.

But for the longer lists the church will have to choose between two basic types—the machines which use the wax stencil address plate and the kind which use the embossed metal plate. The distinction here is the same that is found between the duplicator which uses the wax stencil and the multigraph which prints through a ribbon. The Elliott system which is made for various sized groups uses the wax stencil address plate; the Addressograph system uses the embossed metal plate which prints through an inked ribbon. There are virtues and limitations to both systems.

Hand driven models of either type may be purchased for less than one hundred dollars; the power driven models which are necessary for the larger churches will run into the hundreds, and even into the thousands, depending on the features of the individual machine.

The addressing machines which use stencils offer more than simple addressing. They give a complete double check on your lists. Both types may be equipped with selectors which make it possible to pick out and address any particular group in the church. Suppose, for instance, you want to mail only to heads of families. The selectors will permit the machine to skip all stencils except those which indicate by a symbol on the plate that they are heads of families. You can mail to Sunday school attendants, contributors, marginal members, or others as you may wish. Any church of five hundred members needs a power driven machine with the selector.

The Elliott system probably is more flexible than the Addressograph. Ordinarily you would run the envelopes through by putting the upper edge in first, the return card at the top. But if you can better center the address by putting the bottom edge in first you can reverse the stencils and do this with the Elliott system. That is not possible with the Addressograph machines.

The stencil plates which are used in the Elliott system may be cut on your own typewriter by yourself or someone in your office. The metal name plates must be embossed by an expensive machine which may cost as much as the addressing machine alone. If you do not have this machine you must send the list to the nearest Addressograph office to have the work done for you.

On the other side, if you want a filled-in letter you can probably match the inking of your letter much better with an Addressograph than with the Elliott.

Folding Machines

It has been customary in our churches to call in a group of women to fold and enclose the letters which are going out to members. It is a slow work and the folding committee usually finds itself short-handed. The recent introduction of folding machines, at a modest price, will interest all churches. For under two hundred dollars such machines are available. They are motor driven devices which will fold your letters, bulletins and other publicity in a fraction of the time that the hand method takes.

In addition to these office machines which are almost essentials in the church office, there are others which should be considered. If the church accounting is done in the office, an adding machine is a necessity and a coin-counter very desirable. And there is always use for hand stapling machines at any desk which deals with correspondence or other papers. The person who cuts the stencils for the church bulletin may wish a mimeoscope or some similar device for tracing illustrations. A pencil sharpener will be appreciated by every worker.

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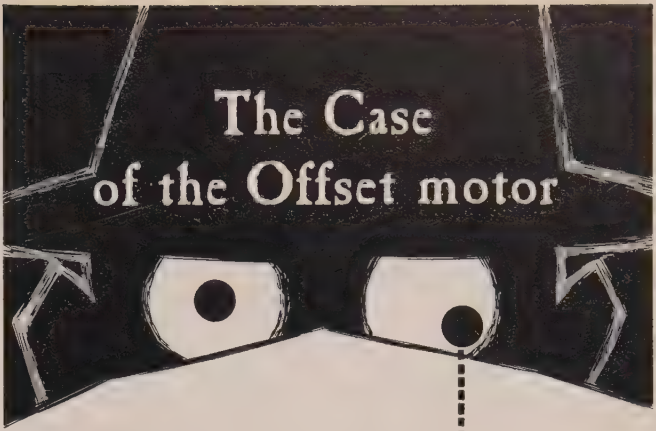

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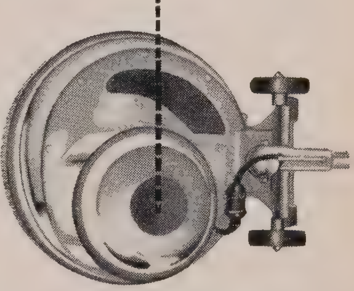

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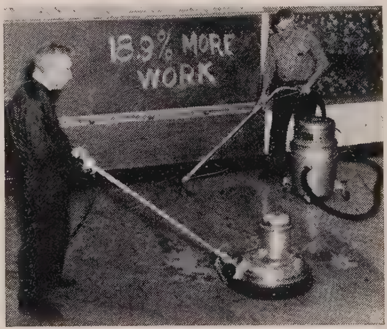

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Arrangement of Offices and Study

In the smaller churches where the minister is the only professional employee, there may be but one room which will serve a twofold purpose. Even in this case the functions must be separated—if not physically, at least mentally.

If the room is large enough it is well to have a separating partition six and one-half feet or seven feet high and to have the duplicating machine, addressing machine, paper stock, envelopes, etc., back of the screen.

The study of the minister will offer him a desk, a typewriter, a stand for an unabridged dictionary and plenty of book shelves. Orderliness and seclusion are helpful for the study hours. Most of the minister's counseling of a generation ago was done in the homes of the members; more and more it is being transferred to the church. This, together with the added executive duties, crowd his study time. The minister may find it desirable to limit his hours for visitors, and also plan to do much of his reading at home.

A planned arrangement of his library is important. Few ministers have libraries of more than one thousand volumes. More of them would be under five hundred volumes. These would include his standard reference books which are a must.

The Dewey Decimal System is the most complete system for indexing libraries which is available. However, it is too detailed for the use of the average minister with his small library. Here is a very simple system which can be used and which, for the average minister, will eliminate the necessity of a card index.

Starting with the books on the top shelf, at the left-hand end the books would be organized alphabetically by subjects and then authors.

What would be the first subject in the minister's limited library? It might well be administration. Bring together all of the books on this subject. Arrange them alphabetically by authors. Then secure the little identification stickers which are to be fastened on the backbone of the book. Let's assume that four books are available under this general head. There are, when arranged alphabetically by authors, *Church Administration* by Robert Cashman, *Building Better Churches* by Gaines S. Dobbins, *Church Finance* by William H. Leach, and *Public Relations Manual for Church* by Stanley I. Stuber.

Prepare the labels for these books as follows. The Cashman book would be Ad. 101; the Dobbins book, Ad. 103; the Leach book, Ad. 105; the Stuber book, Ad. 107. New books will be added to the library from time to time. They must be fitted into the system. The Cashman book starts with 101. This leaves one hundred spaces for new books on this subject which should be placed ahead of this book. The numbers given the books are all odd numbers. New books placed between the first ones indexed may be given even numbers. If this does not give sufficient flexibility to take care of a growing library, the letters of the alphabet may be used to list them and keep them in order. Suppose the first book in the subject to be added is *A Planned Program for the Church Year* by Weldon Crossland. This would follow Cashman and be given the number Ad. 102. The next purchase consists of two books, *Church Work in the City* by Frederick A. Shippey and *The Church In Community Action* by Harvey Seifert. The Seifert book could be given the listing Ad. 105a; the Shippey book 106. If *Public Relations for Churches* by Stewart Harrell were added, it would be placed between the Dobbins book and the Leach book; the number, Ad. 104. Books to be indexed which should go before Cashman may use numbers lower than 100.

In this system you have flexibility. On your shelves you have a complete index by subject matter and authors. If you wish to add a card index of titles, that will help to keep track of the books, but it is hardly necessary for listing the number of books in the average ministerial library.

The individual must use his judgment in the division into classifications. "Bible" will probably be a big classification. It might be better to make two classifications: "Old Testament" and "New Testament." That would depend on the number of books on the shelves.

Relationship of Study and Offices

As the size of the church membership increases and more staff personnel are available, the study-office relationship is simplified rather than complicated. The minister's time can be better protected. Guests must pass a reception desk before reaching his office. He must not be a recluse and the arrangement of space must not entirely bar him from those who seek him. But there will be an increasing insistence on the need for appointments.

While he prefers to be located away from the confusion of the business office it is well to remember that the pastor is the head of the executive program of the church and he must know what is going on in the business office. In this effort he is more or less dependent upon those to whom he has assigned the details of the work.

TALKING IT OVER

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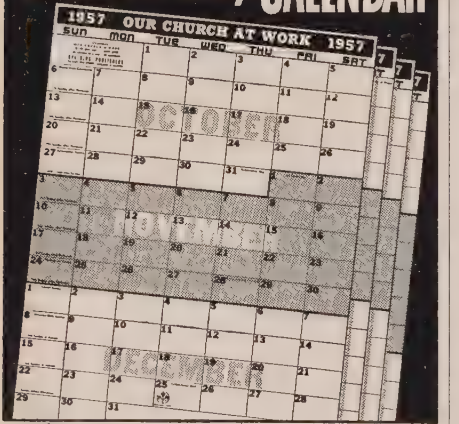

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SPALDING PUBLISHERS
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Dead Sea Scrolls

(*From page 10*)

and some on "shoe leather" parchment. All these are now carefully arranged between sheets of glass and are being reassembled by experts, much after the fashion of children putting together a puzzle.

A most interesting find, and one intimately connected with these documentary remains, are the ruins that have been located under the ruins of a Roman fort in the Wady Qumran. This was the center of the life of the covenanter community which concealed the scrolls in these caves. The council room, dining room, a cemetery, and the tables at which sat the scribes who copied the sacred writings of the sect of Judaism represented here and a portion of which have now been recovered—all these enable us to visualize this previously unknown religious group. Interesting also are the aquaducts and wells that were needed to provide water for the daily ritual baptisms that were practiced by these people. That becomes exciting indeed when one remembers that John the Baptist was a contemporary of this community and exercised his ministry in the same general area. The story can be found in Part IV.

Although the evidence is not always easy for the non-expert to follow, Burrows' discussion of the date of these manuscripts, that is, both the question as to when these copies were made and when they were hidden in the caves where the Arabs found them, is highly important. Less valuable, at least to this reader, were the chapters that consider the possible historical basis for statements in the Habakkuk Commentary and the other scrolls. It is a good review of the historical era between the Testaments, but, as the author frankly admits, we know too little about the detailed history of that period to be able to identify the historical allusions with any degree of assurance.

Even if you may decide to skip (or at least skim rapidly) that section, you will want to read carefully the final sections of the book. The first of these contains Dr. Burrows' summary of the importance of these scrolls. First he discusses their meaning in terms of such rather technical matters as textual criticism, historical grammar, and paleography. It must be added quickly, however, that the treatment of these matters is so clearly done that even the non-technical reader will be able to follow with understanding. Of even greater interest is the chapter entitled Contributions to the Study of Judaism and Christianity. There are many things in these scrolls that increase significantly our knowledge of the Judaism that was contemporary with the birth of Christianity. There are also certain interesting parallels to the New Testament. For example, the Psalm of Thanksgiving, found in one of the caves, is a close parallel to the hymns that are found in the early chapters of Luke's Gospel. Among the finds is a collection of prophecies—"testimonies"—similar to the collections of Messianic prophecies that New Testament scholars have supposed to be the source of quotations used by Matthew and Paul. I found interesting the expression in the Manual of Discipline, "eyes of fornication," in view of Jesus' teaching, "He that looketh upon a woman to lust after her hath already committed adultery."

There are, as Burrows points out, certain similarities between Paul's teaching concerning human sinfulness, his justification through the righteousness of God, and the teaching of this Jewish sect as revealed in the scrolls. On the other hand, there are also significant differences. Members of this community vowed "to love all the sons of light, each according to his lot in the counsel of God, and to hate all the sons of darkness, each according to his guilt in vengeance of God." This is a far cry from the New Testament teaching that demands love for one's enemy as a manifestation of the possession of God's nature.

The last part of the volume consists of translations of significant portions of the scrolls themselves, from which the flavor of these documents can be ascertained.

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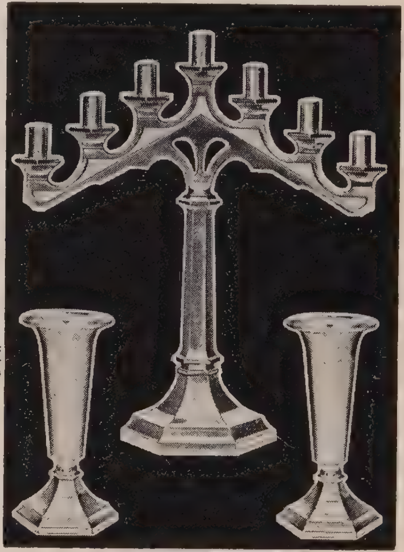

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MAY ISSUE

Dear Sir:

From all standpoints, I think the May issue of *Church Management* is the finest copy that you have put together.

J. R. Graham
Boise, Idaho

PSYCHIC RESEARCH

Dear Sir:

I have just read "Psychic Research Groups and the Historic Church" from the April issue of *Church Management.* I say, "Thank you."

I have been one, apparently like yourself, who has been troubled by an insistent curiosity. It has driven me into far off places, but better I have browsed the adjacent fields and been fed.

I feel deeply, that when we begin to truly honor the Holy Spirit, and open the door to the ministry of the saints that our church will experience the revival we pray for.

We practice healing in our church. I belong to the Fellowship of St. Luke's and I know the persecution that can attend the early ventures into "crackpot" areas. But I have found that with patience and dignity that the intuition of the people will be revitalized and it isn't long until a few at least are willing to follow the pathway too.

It happens that I am the unofficial pastor for the local Spiritualist group. They often attend my church. The medium reports the cloud of witnesses that the ancients knew from their first-hand experience.

Thank you for writing that article. I think that it will do a lot of good, toward the end of helping to remove the blinders from the eyes of the willfully ignorant.

Paul M. Wilkinson
Saint Paul, Minnesota

READ IN AUSTRALIA

Dear Sir:

I look forward keenly each month to the coming of your paper, and have recommended it to a number of my friends. It brings a freshness and crispness that is always challenging and often quite unconventional.

G. J. Dillon
Maitland, Australia

MIMEOGRAPHING

Dear Sir:

In the May issue of your magazine you have an article on "Modern Mimeographing Makes Pastor's Work Easier." No doubt Mr. Cheney knows a good deal more about mimeographing than I do, but I would like to make one suggestion to him, and to all others who do not already know about it.

In placing the stencil on the machine, you can prevent all wrinkles in the stencil simply by attaching the top of the stencil to the machine, then placing the stencil (with backing sheet still attached) on the pad. This is done by holding the bottom of the stencil and backing sheet in the right hand, and lightly pressing with the left hand, starting at the top of the stencil and working toward the bottom. When stencil is firmly attached to the pad, then tear off the backing sheet, being careful not to smear the stencil.

I find this to be much quicker and neater, and I never have wrinkles in my stencils.

Merle E. Porter
Mantoloking, New Jersey

RELIGIOUS GROUPS & DISCRIMINATION

Dear Sir:

I have just received the marked copy of the May issue of *Church Management* with your editorial comment on the report concerning the Colorado Council of Churches and the University of Colorado Regents. The report released by *Religious News Service* was certainly most inaccurate. The following is a verbatim copy of the resolution adopted by the Social Education and Action Department of the Colorado Council of Churches on March 14, 1956, and transmitted and read to the Board of Regents by me on March 19, in Boulder:

> The Department of Social Education and Action of the Colorado Council of Churches wishes to reaffirm the historic Christian position that there is no valid place for discrimination on grounds of race or color. Inasmuch as the Board of Regents of the University of Colorado is now considering proposals for the elimination of such discriminatory policies, we urge that such affirmative action be taken with all reasonable speed, to ensure termination of such practices from the campus and social life of the University of Colorado.

You will see that there was no reference whatsoever to religious organizations because these were not under consideration in any way by the Board of Regents. The whole issue involved only social organizations, specifically seven fraternities which still have discriminatory provisions, on the basis of race, in their constitution, membership, and government. You may rest assured the Colorado Council of Churches would not have taken any such action as the *Religious News Service* release implies, with reference to religious organizations.

Edward L. Whittemore
Executive Secretary
Colorado Council of Churches

R.N.S. REPLIES

Dear Sir:

. . . our story does not state that the Council of Churches favored any exemption for religious organizations. It simply states that under the proposal, religious organizations would be exempt. I, therefore, do not see any distortion or inaccuracy in our story unless our statement that religious organizations were exempt from the proposal was inaccurate.

Louis Minsky
Managing Editor
Religious News Service

NOW WHAT ABOUT RACE AND COLOR?

Dear Sir:

I suppose that many others have written protesting your editorial entitled "Everyone Should be Christian Except Churches," in the May 1956 issue.

Even a minimum amount of thought would show why the Colorado Council of Churches asks for this exception to be made. Can you imagine a Jew being eligible for election as President of the Newman Club, or a Roman Catholic being nominated for an office in the Epworth League?

It should have been obvious that the Colorado Council was not being unchristian, but was simply protecting the right of a church to set up eligibility requirements for leadership in its own church organizations.

Clifford E. Barry Nobes
Santa Monica, California

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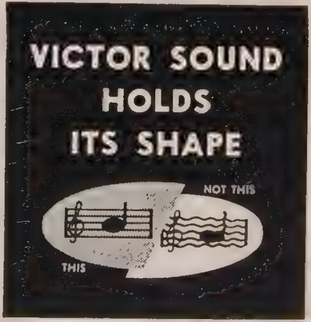

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NEW PRODUCTS for CHURCHES

Use the card on page 59 to obtain further information about New Products items.

When requesting advertiser or new Products Information, be sure to include your name and address

VACUUM CLEANER

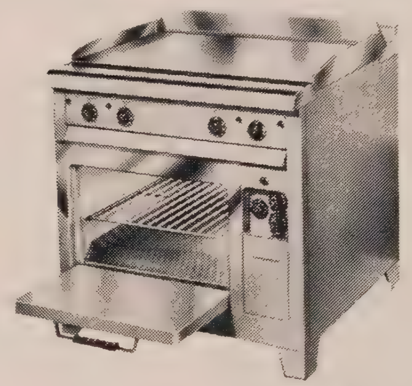
A new commercial vacuum cleaner, the Viking, has been added to the line of cleaners manufactured by the Kent Company. Weighing only forty pounds, it is designed for light industrial cleaning and is priced to meet the demands of low cost application. Dry pickup capacity is two-thirds bushel. The filter is equipped with easy-to-remove paper filters. Mounted on 3″ ball bearing casters and compact in size, it is easily moved and stored. No. **7561**.

AUTOMATIC SPEAKER CORD REWIND

A new feature for the Victor Animatograph Corporation's J12, 12-inch speaker is the automatic rewind cord. Also available as a separate kit for field installation, the device rewinds the speaker cord smoothly and neatly in a matter of seconds. Cord life is increased by elimination of snarling and knotting. Exact cord length from 5 to 50 feet can be drawn off the reel as needed. No. **7562**.

RUG DRY-CLEANING BY MACHINE

An attractive one page 2-color bulletin describing a new technique for machine dry-cleaning rugs is available from The American Floor Surfacing Machine Company. A whirling brush attachment for American's ALM-13 floor machine whisks any dry cleaning material into the fibers of the rug. The material is then removed with an ordinary vacuum cleaner, and the rug can be used immediately. The weight of the machine is borne on casters so that there is no weight on the brush to damage the nap of the rug. No. **7563**.



GRIDDLE-TOP RANGE

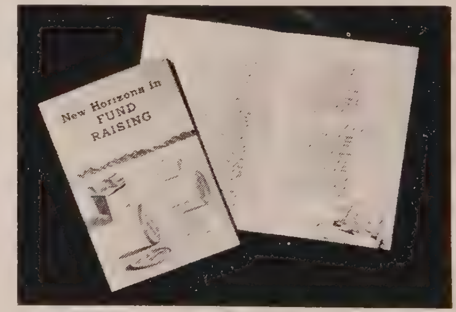
A 36 x 24 inch griddle-top cooking surface with a rated capacity of over 1,000 hamburgers an hour is the big feature of the new electric Supergrid heavy duty range announced by Hotpoint Company. A variety of foods can be cooked at separate, correct temperatures simultaneously, thanks to four individually controlled thermostats which permit different temperatures, ranging from 200° to 450° on four different areas across the grid. Another feature is the automatic electricity saver which turns off the current when the correct temperature is reached and turns it on again only when needed. The range is available with either oven or cabinet base. No. **7564**.

FLOOR FINISHING PRODUCTS

The new 1956 list of Maple Flooring Manufacturers Association laboratory tested and approved finishing products is available at no charge. The listings include both the penetrating sealer and bakelite type floor finishing products. The folder, "Finishing Northern Hard Maple the MFMA Way," will also be sent. No. **7565**.

BOOK RACKS

Detachable book racks which will fit any folding chair are available from Amburn's Church Accessories. The enameled steel rack neatly holds two hymnals, two communion cups, a pencil, and a supply of envelopes and visitor's cards. Available in tan or grey (or special color at slight extra cost) these racks are attached quickly without screws or bolts. The chairs can be folded without removing the rack. No. **7566**.



BOOKLET ON FUND-RAISING LETTERS

A sixteen page illustrated booklet entitled *New Horizons in Fund Raising* is available without charge from American Automatic Typewriter Company. Among the subjects covered are: typical preparation costs; how to write the personal campaign letter; the importance of the acknowledgement letter; and the carbon copy follow-up technique. No. **7567**.

JULY 1956 - JUNE 1957

Liturgical and Executive Calendar

July—1956

1 Independence Sunday
6th Sunday after Pentecost
5th Sunday after Trinity
4 Independence Day
8 7th Sunday after Pentecost
6th Sunday after Trinity
15 8th Sunday after Pentecost
7th Sunday after Trinity
22 9th Sunday after Pentecost
8th Sunday after Trinity
25 Saint James' Day
29 10th Sunday after Pentecost
9th Sunday after Trinity

August—1956

5 11th Sunday afer Pentecost
10th Sunday after Trinity
6 The Transfiguration (also March 2)
12 12th Sunday after Pentecost
11th Sunday after Trinity
19 13th Sunday after Pentecost
12th Sunday after Trinity
Old Home Sunday or Anniversary
24 Saint Bartholomew's Day

KINGDOMTIDE

"Kingdomtide" is a term created by the Committee on Worship of the National Council of Churches. It denotes the season of the kingdom of God on earth.

August—continued

26 1st Sunday in Kingdomtide
Festival of Christ the King
28 Saint Augustine's Day

September—1956

2 2nd Sunday in Kingdomtide
Labor Sunday
3 Labor Day
9 3rd Sunday in Kingdomtide
16 4th Sunday in Kingdomtide
21 Saint Matthew's Day
23 5th Sunday in Kingdomtide
29 Saint Michael's Day
All Angels' Day
30 6th Sunday in Kingdomtide
Christian Education Week beings

October—1956

4 Saint Francis of Assisi's Day
7 7th Sunday in Kingdomtide
World Wide Communion Sunday
14 8th Sunday in Kingdomtide
Men & Missions Day
Churchmen's Week begins
18 Saint Luke's Day
21 9th Sunday in Kingdomtide
Laymen's Sunday
World Order Sunday
28 10th Sunday in Kingdomtide
Reformation Sunday
World Temperance Day
Saint Simon's Day
Saint Jude's Day
31 Reformation Day

November—1956

1 All Saints' Day
2 All Souls' Day
World Community Day
4 11th Sunday in Kingdomtide
11 12th Sunday in Kingdomtide
Armistice Day
Stewardship Sunday
18 13th Sunday in Kingdomtide
Thanksgiving Sunday
22 Thanksgiving Day
25 14th Sunday in Kingdomtide
Sunday before Advent
30 Saint Andrew's Day

ADVENT

Advent is the season of expectancy as Christians prepare themselves for the coming commemoration of the birth of Jesus. It also marks the beginning of the historic church year.

December—1956

2 1st Sunday in Advent
6 Saint Nicholas' Day
9 2nd Sunday in Advent
16 3rd Sunday in Advent
21 Saint Thomas' Day
23 4th Sunday in Advent
Sunday before Christmas

CHRISTMASTIDE

The Christmastide season, not just Christmas Day, is the period of the commemoration of Jesus' birth. This Nativity season is one in which we give recognition of the important significance of the coming of the Son of God.

December—continued

24 Christmas Eve
25 Christmas Day
26 Saint Stephen's Day
27 Saint John the Evangelist's Day
28 Holy Innocents' Day
30 1st Sunday in Christmastide
Old Year Sunday
31 New Year's Eve (Watchnight)

January—1957

1 New Year's Day
Festival of the Christening
5 Twelfth Night

JULY 1956

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JULY 1956

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Cleveland 15, Ohio

Epiphany Eve

EPIPHANY

Epiphany is the season when we commemorate the manifestation of Jesus as the Christ upon three different occasions, all of which are said to have taken place on the same day of the year. The three manifestations or appearances are, (1) when the Magi from the East came to worship him at Bethlehem, (2) when the Holy Spirit descended upon him in the form of a dove at the time of his baptism, by John, in the Jordan River, and (3) when he began his miracles by changing water into wine at the Wedding feast at Cana.

January—continued

6 The Epiphany
Universal week of Prayer begins
13 1st Sunday after Epiphany
20 2nd Sunday after Epiphany
Missionary Day
Seminary Sunday
Church & Economic Life Week begins
24 Saint Timothy's Day
27 3rd Sunday after Epiphany
Youth Week begins

February—1957

2 Presentation of Jesus in the Temple
3 4th Sunday after Epiphany
Boy Scout Sunday
10 5th Sunday after Epiphany
Race Relations Sunday
17 6th Sunday after Epiphany
Septuagesima Sunday
Universal Day of Prayer for Students
Brotherhood week begins
24 7th Sunday after Epiphany
Sexagesima Sunday
Saint Matthias' Day

March—1957

2 The Transfiguration (also August 6)
3 8th Sunday after Epiphany
Quinquagesima Sunday

LENT

The lenten season is a time of renewal and rededication of the Christian commitment. For the preacher, it is the time of the year when expository preaching is needed. The combination of this kind of renewal and preaching leads the church up to the commemoration of the resurrection, the high point in the Christian year.

March—continued

6 Ash Wednesday
8 World Day of Prayer
10 1st Sunday in Lent
17 2nd Sunday in Lent
Saint Patrick's Day
24 3rd Sunday in Lent
25 The Annunciation
31 4th Sunday in Lent

April—1957

7 Passion Sunday
14 Palm Sunday
Holy Week begins
18 Maundy Thursday
19 Good Friday
20 Easter Eve

EASTERTIDE

The season of the resurrection is more than just an idea of immortality. Immortality is a common concept of most religions, but the Christian concept of the ressurection is unique. Its significance lies in the greatness of an all-powerful God who is victorious over the world and even over death itself.

April—continued

21 Easter Sunday
22 Pasch Monday
25 Saint Mark's Day
28 1st Sunday after Easter
National Christian College Day

May—1957

1 Saint James the Less' Day
Saint Phillip's Day
3 May Fellowship Day
5 2nd Sunday after Easter
National Family Week begins
12 3rd Sunday after Easter
Festival of the Christian Home
(Mother's Day)
19 4th Sunday after Easter
26 5th Sunday after Easter
Memorial Sunday
Rural Life Sunday
Rogation Sunday
30 Ascension Day
Memorial Day

June—1957

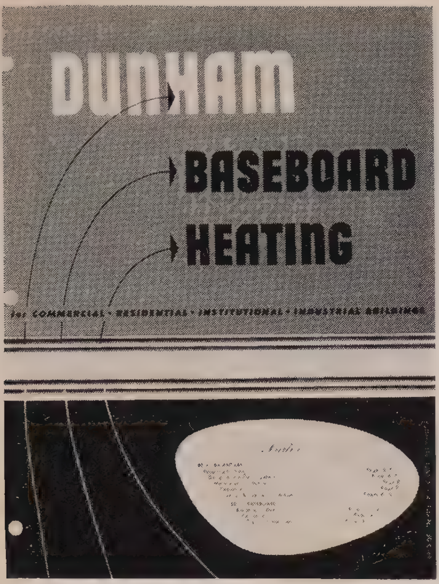
2 Sunday after Ascension Day

WHITSUNTIDE

The Whitsuntide or Pentecost season is the season of the Holy Spirit and of the birth and expansion of the Christian Church. Whitsunday commemorates the day when the Holy Spirit visited the group of praying disciples, and commissioned them to go into the world to extend the gospel. Sundays in this season are computed from Pentecost. Some churches, however, prefer to compute the Sundays from Trinity, which is the Sunday following Pentecost.

June—continued

9 Whitsunday (Pentecost)
Christian Unity Sunday
Children's Sunday
11 Saint Barnabas' Day
16 Trinity Sunday
Father's Day
23 2nd Sunday after Pentecost
24 Saint John the Baptist's Day
29 Saint Peter's Day
30 3rd Sunday after Pentecost
Nature Sunday
Independence Sunday
Saint Paul's Day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BASEBOARD
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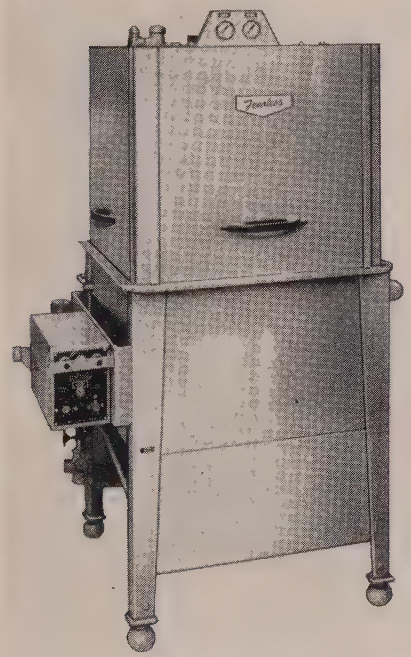
BASEBOARD HEATING BULLETIN

A 16-page two color booklet has just been published giving information on the baseboard heating manufactured by the C. A. Dunham Company. The booklet provides photos, drawings, technical data, roughing-in data, design and details of typical installations, and capacities and procedures for selecting baseboard systems. No. **7568.**



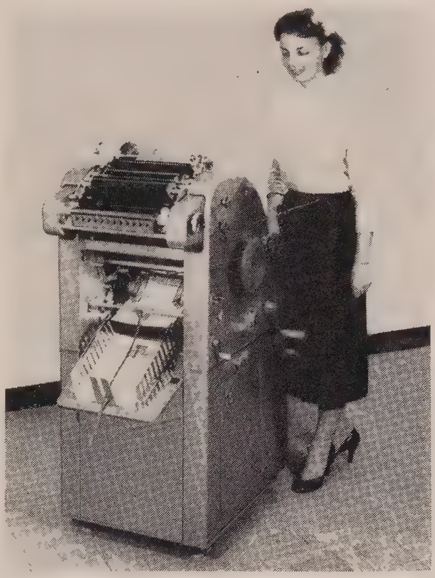
DISHWASHING MACHINE

Designed for servicing to small and medium sized establishments is this stainless steel dishwashing machine announced by Fearless Dishwasher Co. A removable key permits switching the operation to either automatically timed control or to manually operated control. Simple construction features permit ease of operation and low maintenance cost. No. **7569.**

RUBBER FLOORING

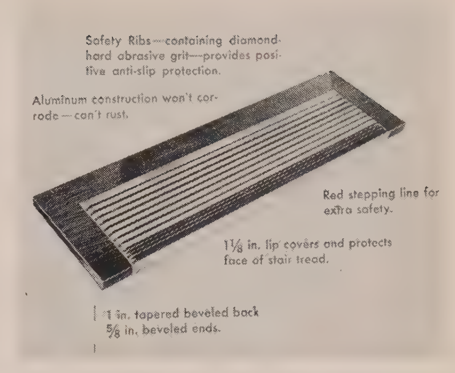
The functional features of rubber flooring in the classroom is graphically illustrated in a new booklet published by the Rubber Flooring Division of The Rubber Manufacturers Association, Inc.

Entitled *The Floor . . . its new role in education,* the booklet gives a photographic description of the day's activities of a group of kindergarten youngsters. The series of candid photographs, taken during a typical school session, shows how the floor is an integral part of educational activities in this particular classroom. The floor serves not only for conventional uses —marching, dancing, games—but also for eating, sleeping, and seating for all "quiet" activities. No. **75610.**



OFFSET DUPLICATOR

A new offset duplicator has been introduced by A. B. Dick Company, manufacturer of duplicating products. The many features of the machine make it possible to produce quality copies of linework or half-tones, in addition to the word copy. One important feature is Aquamatic control, a development which maintains the correct balance between the ink and the fountain solution, an important feature in offset duplicating. Many other features include self-adjusting cylinders which eliminate the need for adjustment to different paper thicknesses; a universal master clamp to accomodate various types of masters; a 10-ream capacity feed table accomodating paper sizes from 3 x 5 inches up to 11 x 16 inches; and simplified controls for adjustment of the position of the image on the paper. This duplicator will produce up to 9,000 copies per hour and automatically counts up to 99,999 copies. No. **75611.**


Safety Ribs—containing diamond-hard abrasive grit—provides positive anti-slip protection.
Aluminum construction won't corrode—can't rust.
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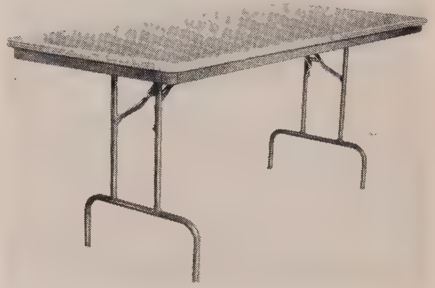

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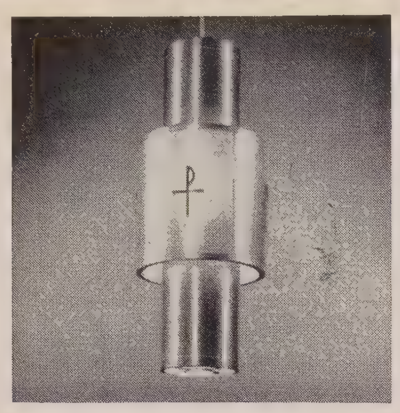

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Priming the Preacher's Pump

(*From page 12*)

person doesn't? However much we say with Thoreau "one world at a time," we have our moments when deep calls unto deep. Our Lord himself may have needed reassurance that his mission had heaven's approval. Certainly his first disciples needed frequent reassurance that the great God in whom they believed had designed the plan disclosed to them by their master. One great experience on which this reassurance came to both Jesus and his men is known to us as the Transfiguration.

Here is a text for the sermon to be preached on August's first Sunday, the day before the feast of the Transfiguration: ". . . a bright cloud overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am well pleased; listen to him.' "—Matthew 17:5. (See also parallel passages, Mark 9:2-8; Luke 9:28-36.)

After the foregoing introduction, the preacher could do a little exposition of the passage and interpretation of the event. "About a week afterwards" is what each reporter means when he says "six days" or "eight days." It was about a week after the incidents near Caesarea Philippi. Traditionally the Transfiguration occurred on Mount Tabor. (The Eastern Church calls the festival the Taborion.) Scholars think this an unfortunate choice of location as Tabor is in the south of Galilee, and Caesarea Phillipi in the north. Much more likely is Mount Hermon, 9200 feet high, where solitude would be more complete. What happened remains a mystery. Mark's word for the radiance which transfigured Jesus' clothes is the same that is used for the glistening gleam of gold or burnished steel. At the incident's end "there came a cloud overshadowing them." In Jewish thought God's presence is symbolized by a cloud. (Recall where Moses met God; how God came to the Tabernacle; the devout Jew's dream that when The Messiah came the cloud of the divine presence would fill the temple. Exodus 16:10; 19:9; 33:9; I Kings 8:10; II Maccabees 2:8.) When it was said that the cloud descended any Jew of the period would understand that it was the same as saying the Messiah had come.

Something tremendous happened—for Jesus, for his first followers, and, if we receive the truth conveyed by this disclosure, something immensely significant can happen to and in us.

(1) Jesus needed confirmation of the rightness of his choice and he received it. Remember that after the acknowledgment of his divine character and mission at Caesarea Philippi he moved toward Jerusalem and the cross, Jesus could never take any momentous step without God's approval. On the solitary summit we call the mount of Transfiguration we see him seeking and receiving such approval. Moses, the great law-giver of Israel and Elijah the greatest of the prophets, were spiritually present to tell him to go on. Most important was God's voice answering his question, "What do you want me to do?" And the Eternal said to Jesus. "You are acting as my own beloved Son should act and must act. Go on!" Transfiguration for our Lord meant inside knowledge from beyond the world of men that the way of the cross was the only way to achieve the world's redemption.

(2) Recovery of perspective and confidence was needed by the disciples. They received it. They found something to hold on to, even when they could not completely understand. Their faith had been shaken if not shattered by Jesus' announcement that he was going to Jerusalem to die. How could a Messiah think of such a tragic end? Puzzled, uncomprehending, they must have been deeply depressed. Not only were their minds perplexed; their hearts were breaking. Then came, not a "sky hook" but the voice from beyond time. Cross or no cross, they had heard the authentic voice acknowledge their leader as God's unique Son. They beheld his glory, the glory as the fourth Gospel declares, "as of the only begotten of the Father." They were witnesses of this glory. Now they could witness to it, to him, when the time came. A witness has been defined as person who first sees and then shows.

(3) The final point of such a sermon might be: we too, living in twentieth century America, need divine approval that our faith and our campaign through the church for Christ is right. This we can receive if we will enter into the cloud of God's presence which is worship, prayer, and communion, "through Jesus Christ our Lord." Is there a suggestion in Julia Ward Howe's line in the *Battle Hymn of the Republic*, "With a glory in his bosom that transfigures you and me;"?

II. *Are you lonely?* Text: ". . . alone; yet I am not alone, for the Father is with me."—John 16:32.

(1) Introduction: Are you lonely? Many persons are much of the time. All of us are lonely some of the time. Even among people we can be lonely. Cite examples you may know or can imagine. (a) An elderly man most of whose contemporaries have died. Retired, perhaps too much of a senior citizen to be occupied with hobbies, he longs for companionship. (b) A young woman recently come to your community, working in an office, staying

with nice people, but missing the affection of her own home. (c) A young fellow in an army camp, on a navy ship, at an air force station. His leisure finds him unable to enjoy the cruder pleasures of his comrades. He reads, writes letters, withdraws from the group. (d) A wife or husband recently bereaved of the life-partner; a mother whose child has vanished into the unseen. (e) Consciousness of moral failure can make us lonely.

(2) Jesus knew what it was to be alone but he never was lonely in the worst sense. "No one ever stands alone for the right; he always stands with God. No good man is ever completely forsaken, for he is never forsaken by God." How can we conquer loneliness?

(a) Join the beloved community. Primarily this means becoming an active, serving member of Christ's Church. Within the community, the communion of the Holy Spirit, we find the friendship we must have to become satisfactory persons. In this fellowship we are not only accepted when we feel unacceptable, but we find tasks to do which make us forget ourselves in helping others. There are lonely persons we can help. As we invest ourselves in other lives we find that we cease to be what a psychologist called "psychic hermits," the people who feeling rejected by others, or feeling hurt reject others. Christ's society is indeed, to borrow the Quakers' official title, the Society of Friends.

(b) Admit God to your friendship. He will admit us to his. One sure way to do this is to use imaginative faith as we read the New Testament, as we try to pray to the Father who is closer to us than our most intimate feelings. Picture the Lord Jesus seated beside you. Imagine his eyes, with their understanding. Then take the gifts which are his and which he so eagerly bestows.

Even when, as in John 16, it was apparent to Jesus that his men would let him down when he needed them most (". . . you will be scattered, every man to his home, and will leave me alone . . ."), he still loved them, and he still trusted them. So his gifts to the solitary today are as they were then: (a) His forgiveness. Love is clear-sighted, Jesus saw them, and God sees us, as they were, as we are. (b) His sympathy. "I have said this to you, that in me you may have peace." He foretold their weakness and desertion. Had he not done so, afterward they might have yielded to absolute despair. Here is divine pity and divine pardon. He thought, not of how their sin would hurt him, but of how it would hurt them. (c) Then the lonely must realize that the superlative gift of Christ is courage and power to conquer every mood, every enemy of our peace and usefulness. As the disciples were soon to learn that nothing and no group could defeat their master, so they were told that his invincible power could be in them also.

You and I, too, can overcome the world, with its indifference, its unfriendliness, its opposition to goodness and love. If you have access to the April 1956 number of *Christian Herald* you will find an excellent article on loneliness by Clarence Hall. Also, in a book of William E. Sangster, *He is Able* there is a chapter on this spiritual problem with an excellent story of Rupert Brooke, the English poet, and how he paid a ragged urchin sixpence to wave to him as Brooke's ship pulled away from Liverpool to America. Brooke was surrounded by people, but since all were strangers he wanted one who thought of him, even if he had to be paid to do it.

III. *A Neglected Christian Virtue.* Text: Ephesians 4:31, 32, (J. B. Phillips translation) "Let there be no more anger or temper, no more violent self-assertiveness, no more slander, and no more malicious remarks. Be kind to each other, be understanding. Be as ready to forgive others as God for

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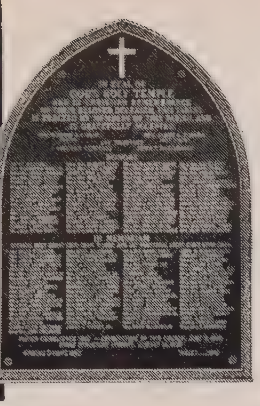

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Christ's sake has forgiven you."

(1) Introduction: story of two women talking about a third. Neither was sure what the other thought. They fenced over the garden fence. Finally one said, "Well, she's a good woman anyhow." Whereat the other answered eagerly, "I don't like her either." If, like a chocolate with a hard center, we are right but hard, are we likely to commend ourselves or our religion? Can anyone really like an upright person who is cold, hard, or unkind? Here is where this word of God comes in. A shining virtue neglected by many good people, including Christians, is kindness. But a society was founded long ago for the prevention of cruelty to human beings, as Saint Paul reminds us. It is called the Church. A primary rule of membership is that members should be habitually kind in speech and in silence, in attitude and in action. Text comes in here. Note that this is no pious postscript added by Paul. It is integral to whole business of being Christian. The word used is "chrestos" which is so much like the Greek word for the master, "Christos." So the words "kind" and "mankind" are related closely. A kind person is a "kinned" person, one who acknowledges kinship. This means that such a person confesses he owes the debt of love to others because others are of one blood with himself. Behind the kindness is a tremendous motive: "even as God in Christ forgave you."

(2) How do we grow kind in this New Testament sense? Obviously by keeping close to one who having loved his own loved them to the end, and beyond. Yet three simple rules may increase the flow of Christlike kindness in our community, in our world: (a) Bring appreciation to others. Lincoln was sure "everybody likes a compliment." (b) Cultivate the understanding heart. Bring imagination to your understanding of others. We know where people yielded; do we know how long they resisted? Why not try to see how others get the way they do. "If we could all see each other all the time in big hangin' mirrors," said the old priest's servant in Paul Carroll's play, *Shadow and Substance*, "the whole hate of the world would turn to dust." (c) Add a little brightness when you can. Of course we grow weary of the constant cherub, the perpetual Pollyanna, the professional "cheerer-upper." But remember what a pupil of Alice Palmer of Wellesley College said of Mrs. Palmer: "She made me feel as if I were bathed in sunshine." Why did people love to have Jesus around? He was always turning the water of life into wine. Wherever he went there was a new brightness; he lit fires in cold rooms and hearts.

IV. *What kind of a Church do You Want?* At the end of a day, said a brave and wise Christian of half a century ago, God will not ask you what kind of a church you belonged to, but what kind of a church you longed for. What kind would you like? If your dream and desire are in harmony with the church's head and founder, you have a right to believe you can have that kind of church. Consider one of the greatest spiritual leaders of Christ's church and what he longed for in a church. He prayed for these things in the church he loved. He knew you had to be careful what you prayed for; prayers are answered.

Look then at Ephesians 1:15-23. Read it in the Revised Standard Version, and if you have *Letters to Young Churches* by Phillips, and James Moffatt's version, read the passage in their translations also. Here is what Paul prays for as he thinks of the church he loves and which is a church deserving grade A for effort and certainly a good passing mark for results.

(1) Paul prays for the spirit of wisdom. Wisdom of the deep things of God. This means that the church must have thinking people. Do we realize with Plato that an unexamined life is a life not worth living? It means that we must give greater emphasis to our teaching ministry from the pulpit and in church school class. Also, a church animated by the spirit of wisdom will be a church where "theologizing" is encouraged.

(2) Paul prays for deeper exploration into God. Any man who stops studying stops growing in his profession or business. The Christian must study to know God more intimately every day. This is to "grow in grace and in the knowledge . . ."

(3) A new realization of the Christian hope is another petition of the great apostle. What kind of a universe do we think we live in? Thomas Hardy the novelist had an answer many would accept: "A blighted one." H. G. Wells was sure man was at the end of his tether. But the Christian hope tells us this is our Father's world. Our wracked world is not on the way to extinction but to consummation.

(4) Paul asks that the church may have a new experience of the power of God. For Paul, supreme proof of God's power was Christ's resurrection. God is still in control. He has the final word.

(5) The grand finale of Paul's prayer consists of Paul speaking of Christ's conquest in a sphere which seems more remote than distant planets to us. Christ will be supreme among all beings, in heaven or in earth. For us this means that in Christ we have the most powerful ally, friend, and savior

any group or any individual can have. So, essentially, Paul prays that we as a church might realize the greatness of the Lord and redeemer God has given us.

PARSON'S BOOK(S)-OF-THE-MONTH

When I was a theologue a book appeared by a deservedly popular writer who, incidentally, was a pastor. One of the author's friends bitingly said of the book that it was a treatise on the minister's every-day life by a man who knew less about it than any man in holy orders! You may be tempted to a similar conclusion when you first scan the two books in this field chosen for this month's brief notice: *The Minister Behind the Scenes* by George Hedley (The Macmillan Company, New York, 1956. $2.50) and *The Purpose of the Church and Its Ministry* by H. Richard Niebuhr (Harper & Brothers, New York, 1956. $2.50).

But this would be unfair to both Professor Niebuhr and Professor Hedley. True, neither of these writers has spent much time in the parish ministry, although Dr. Hedley has exercised a specialized kind of pastoral leadership of the students of Mills College of which he is chaplain in addition to being professor of economics and sociology. Dr. Niebuhr has been an academic throughout most of his long and fruitful professional career. But his genuine love for the church in its parochial expression, as shown by his active participation in it, united with his deep commitment to Christ and his cause, provide insights which his acute theologically mature mind alone could not give. Moreover, with the competent assistance of Professors Daniel Day Williams and James M. Gustafson, Dr. Niebuhr has spent over a year studying theological schools in Canada and the United States. Representative "samples" of active ministers as well as of theological students were interviewed, many tape-recorded. The present fairly slim volume will be followed by two others. Doubtless the second chapter, The Emerging New Conception of the Ministry, will appear the most relevant to the pastor's vocation and daily work, the introductory essay, The Church and Its Purpose, sets down with Niebuhrian dialectial skill the theology of the church. This will cause any minister to rethink some of his positions. Third section, The Idea of a Theological School, is not exclusively for those engaged in seminary teaching. Who in the ministry has not benefited or suffered from curriculum, faculty, or the fellowship of learning within a school of the prophets? But the second main division with its choice of "the pastoral director" as the successor of the preach-

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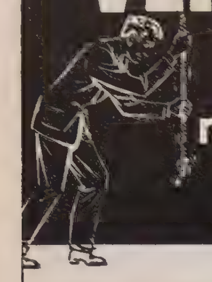

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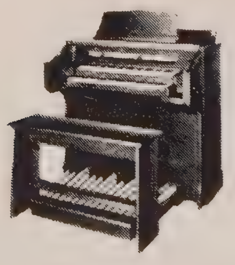

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er-pastor-priest will stimulate the largest numbers of questions, and considerable dissent or at least a few strong demurrers.

As for Dr. Hedley's book, anything written by the author of *Superstitions of the Irreligious* and *Religion on the Campus*, is readable and worth reading. Here is a cultured Methodist, Anglican by temperament, and fervent disciple of the Lord by conviction, who writes helpfully, and at times with the unction of an apostle, concerning a minister's personal study, reading, liturgical and homiletical disciplines, physical exercise, personal finances, and interior devotional life. Of course he cultivates the same ground which an army of others has ploughed. But germinal ideas and perspectives emerge as a result of this parson-ploughman's work. Hedley devoutly and rightly believes that "backstage and out front, it is ours by God's grace to be not slothful in business, fervent in spirit, serving the Lord." (page 144). To avoid overswinging the Protestant incense which Hal Luccock defined long ago as indulging in glittering generalities, Professor Hedley sent out questionnaires to northern California ministers living in towns of under 40,000 population. Thirty-six per cent of the brothers thus addressed, completed, and returned the forms.

Since you may not have gone on vacation yet, or at least may not be so busy these next few summer weeks as not to be able to read a serious book, let me mention three worth examining.

First, for long term reference I commend what may seem a dubious compound of canned sermon material: *Speakers' Illustrations for Special Days* (Abingdon Press, 1956. $3.50). This is an anthology of unhackneyed anecdotes and quotations compiled by that able and versatile editor, Dr. Charles L. Wallis of Keuka College, New York. Following the seasons Wallis has avoided the banal, the breezy and the bathetic! (I could be a trifle prejudiced; he has included some from the writings of your servant.) In addition to a comprehensive table of contents, he has added an index of all authors and others named, and an extremely useful cross-index of subjects. Judicious use of Wallis' anthologies will enliven many a sermon or address, and light candles in dark rooms of rhetoric.

The Catholic Approach to Protestantism (Harper & Brothers, 1956. $2.50) by an uncommonly well-informed and charitable parish priest of the Roman Church, is one of the best introductions to an emotionally charged subject known to me. Father Tavard does not trim his own convictions nor dilute his own theology to be "nice" to his "separated brethren." But he is primarily a devout member of the great church, the church of the Spirit, in which sectarian or ecclesiastical labels and loyalties are of minor importance. Of course as an unrepentant Protestant you will write "question" beside many statements; you will continue to disagree. But you will put the book down wiser for the experience and more hopeful that in the far-distant future Christ's own men of all branches of his now rent body will be one as he prayed that we might be.

J. B. Phillips' *New Testament Christianity* (The Macmillan Company, New York, 1956. $2.25) is by the provocative, clear, English scholar-parson we have all come to cherish as the immensely popular successor of the more scholarly translator of the scriptures, the late James Moffatt. Nine chapters are rattling good sermons. The rattlings are those old ideas and prejudices being tumbled down stairs, chains and all! Tuck this book in your bag or place it on the back shelf of the car when you start out on that trip. Then take it with you to a quiet spot and read it, pen or pencil in hand. You'll get ideas!

NOTABLE QUOTES

> A man may travel far faster than sound, but that does not help him in the least to deal with the problem of his own marriage, which is fast breaking up. He may successfully launch an artificial satellite, but that does nothing to solve the squalid conditions in which his fellow men have to live only a few streets away. He may invent and produce 3-D television for every home, but he has not made the slightest contribution toward solving the problems that arise in home, industry, and nation—the selfishness, cruelty, and greed, the fears, resentments, and suspicions that poison our common life. Perhaps the time is not too distant when the bankruptcy of scientific achievement to solve human problems will become increasingly obvious. Perhaps man will then return, not indeed to rediscover any old-fashioned "hell-fire" religion, but to seek realistically that quality of living which transforms personality, and which we may fairly call New Testament Christianity.

—J. B. Phillips, *New Testament Christianity, pages* 106, 107. The Macmillan Company, New York, 1956. $2.25.

* * *

> . . . a major responsibility of the modern preacher is to protect the faithful against the fanatics, and the fanatics against one another. . . . A fanatic is a person who has majored in minors and thinks he has mastered the whole curriculum. The kind of temperance worker who drives

everybody else to drink. The kind of peace-maker who leaves everybody else fighting mad. The kind of revivalist who drove youth to exclaim, "If heaven is as dull as that fellow paints it I want to spend my weekends in hell!" The kind of social worker who insists that you can change the fundamental nature of pigs by passing a law against sties. The worship major who wants to tie up the morning service in the red tape of ritualism. Or his stepbrother the "Let's make the rafters ring"-holler guy; who mistakes the cacophonous confusion of informality for a valid visitation of the Holy Spirit.

—Melvin E. Wheatley, Jr., in a sermon at Westwood Community Methodist Church, Los Angeles, California, published in 1955 by the Public Relations committee of the church.

* * *

We are still called to fight the good fight, whatever be the visible outcome or the apparent prospect. We still are required to find the Lord's way for us, as best we may, and then to follow it as faithfully as under God we can. No counting of the score is relevant, and any such counting betrays a fissure in our faith. To commit ourselves totally to our God, to ask for no repayment and to think of none, to serve the right because it is the right, and we are its servants: this is the duty of every Christian, and this marks with merciless intensity the character of the Christian minister. How shall we stay in character? Only by devoting ourselves wholly to our eternal God, only by surrendering ourselves totally to the fulfillment of his will in us.

—George Hedley, *The Minister Behind the Scenes,* Page 141. The Macmillan Company, New York, 1956. $2.50.

* * *

. . . an encounter with Protestantism may mark the start of a period of "spiritual emulation" and of the formation of a "creative peace" among Christians . . . the word of St. Ignatius of Antioch will come truer than ever: "Form all together one choir, so that, with the symphony of your feelings and having all taken the tone of God, you may sing with one voice to the Father through Jesus Christ, that He may listen to you and know you from your chant as the canticle of His only Son."

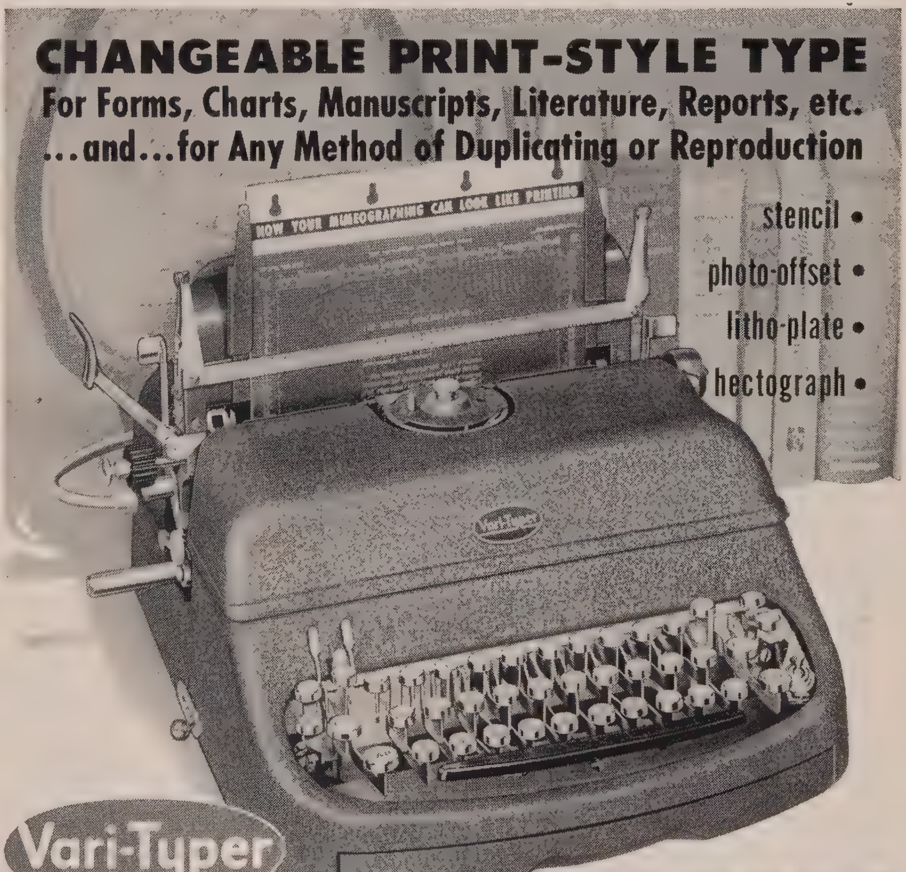
—Father George Henry Tavard in *The Catholic Approach to Protestantism,* Pages 154, 155. Harper & Brothers, New York, 1956. $2.50.

It is no doubt difficult sometimes to go steadily in the way of duty, and in such a restless time as this, when nobody "continues in one stay," every tendency to discontent with duty gathers strength and encouragement. Nevertheless, we are ill-advised—I think also wrong—if we yield to that mood. You should try to get away from the ego-centric habit of regarding your ministry and consider it in relation to the souls entrusted to your charge. . . . Do your duty faithfully: don't indulge the temper of discontent, and (a terrible snare for men of your temperament) ambition: put your trust in God, and be sure that your way will be directed. "Shew Thou me the way I should walk in, for I lift up my soul unto Thee."

—*More Letters of Herbert Hensley Henson.* Edited by Evelyn Foley Braley. London, S.P.C.K. 1954, pp. 133, 134.

JEST FOR THE PARSON

From the late Lloyd C. Douglas came this story which is again current in certain circles, with variations. Two boys were rivals for every prize in school. Each detested the other. Both succeeded in the professions chosen, one in military service becoming a four star general, the other in the church becoming a cardinal. On a railway station each saw the other. The prince of the church was attired in full regalia and gorgeous vestments. Likewise the general had omitted no ribbons or medals. To the general came the cardinal with the curt enquiry, "Is the train on time, *porter?*" Without batting an eyelash or betraying either recognition of the other or resentment of the question, the general responded, "I believe that it is, *madam.* But do you think you should travel in your condition?"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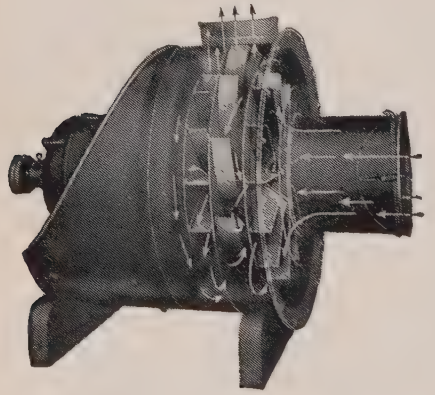

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Collecting Missionaries---A New Hobby

Margaret Ogden*

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

IT WAS almost by accident that I discovered at my finger tips a fascinating hobby that I should like to recommend to all minister's wives. I've no doubt you've done it on a small scale but when you step out in faith, it is really about the most thrilling thing you can do. I need not tell you how much it will help your minister, for all of you know that probably better than I. My husband thinks I should say collecting letters, for of course that is what I mean, but it sounds much more exciting just collecting missionaries. The things they write are of untold worth and you can have more fun than a world traveler—I've added that last to make myself feel a little better for I know that I'll never travel far—only through the eyes and ears of our missionaries, and this is thrilling!

I'll tell you how my hobby started and how I almost gave it away. Fortunately there were no takers, at least that is the way I feel now.

About six months before the Congregationalists in Kansas were going to celebrate their centennial I thought of the idea of seeing how many Kansas-born missionaries I could find in our American Board Year Book. To my surprise and delight, and after months of correspondence, twenty-four were found and written to, and before the celebration I had heard from all but two (one of these had retired and the other was no longer serving as missionary). Twenty-four may not sound like a very impressive figure to you, but when you figure it in proportion to forty-eight states and only 350 missionaries were listed last year, it puts Kansas right on the map missionarily speaking.

This is just another case where you need to have a very understanding husband, for stencils, paper, envelopes and airmail stamps to India, Japan, and Turkey really run into money, especially when you want to send a condensation of the messages of each missionary to all the Kansas churches and then a follow-up letter telling what we may do as churches to help these our own missionaries!

I asked six questions in my first letter, things that I thought were important to know. For example, place or places you lived while growing up? What influenced your decision to be a missionary? What books or articles by you have been published? What do you consider the most significant contribution of your work? What are the most urgent needs in your work? What can the churches in Kansas do to help you most?

In every case the answers filled one with a great desire to do something, these being typical ones.

> It is good to think we are 100 years old in Kansas. For almost forty years of that time I have had the privilege of representing you in Christ's service in India. I thank you and ask your earnest prayer for India and for your missionaries there. Please pray that America may understand India better and lend her a helping hand in these crucial years, and above all make Christ real to her people.
>
> —Lillian Picken, Satara, India.

> Financial help is always needed, but an even greater need is to have your interest and your prayers for our work.
>
> —Mrs. Floyd Roberts, Japan.

I dreamed great dreams and was sure that the Kansas churches would want to adopt these missionaries and take care of their every need—but most of our Kansas churches aren't ready to adopt missionaries. There is one little Kansas church that would thrill you—they send new RSV Bibles to the Philippines and Africa; they send Sunday school material to Africa; they send scholarships to India and the Philippines; they send Meals for Millions to India, and I've no idea how many boxes of soap and vitamin pills and other things they have done for people all over the world besides generous gifts of money. One woman in this church says, "I can't be happy until we are doing as much for others as we are for ourselves."

---

* Sabetha, Kansas

This little church is out in front on their missionary education and for many years have had Schools of Missions each winter for all ages. Another thing which explains their generosity is that they have had a growing interest in prayer and a very vital prayer group meets weekly. Without prayer, missionary education is far from the answer, but with prayer all obstacles can be overcome.

We've had twenty-two overseas missionaries and three Asiatic national Christians as guest of our churches, and there are twenty-four missionaries with whom I correspond quite regularly. The impact these guests have made on our churches cannot be measured, and what a wonderful blessing it has been to our family! Some of the letters fairly scintillate and are more instructive than travel.

If I could share with you the thank-you letters received when some little thing is sent in response to their needs, you would go around on tip-toe and you wouldn't let another day pass until you had written that missionary you have neglected.

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(From page 14)

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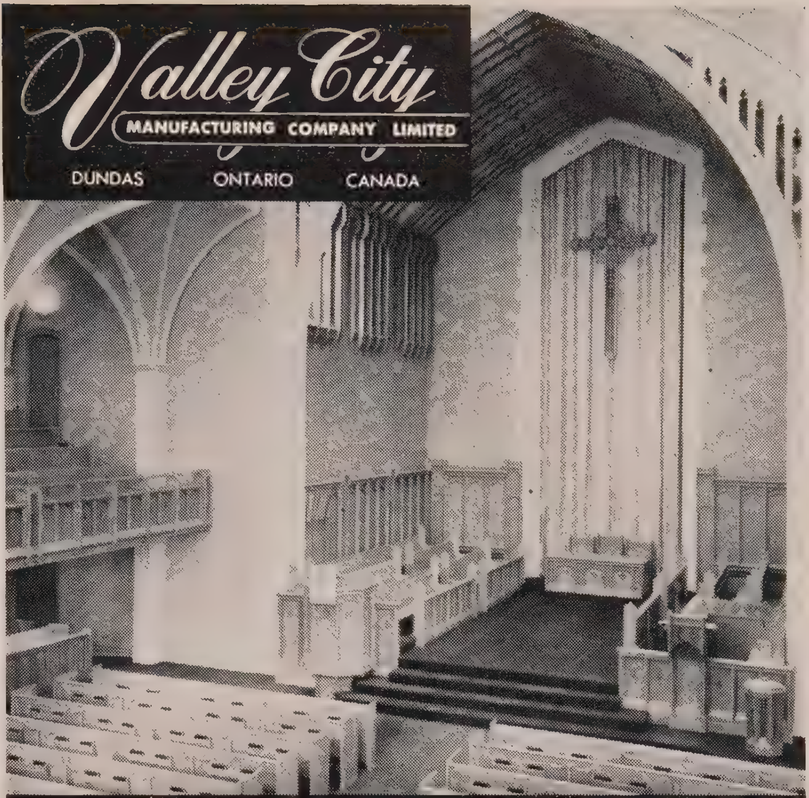

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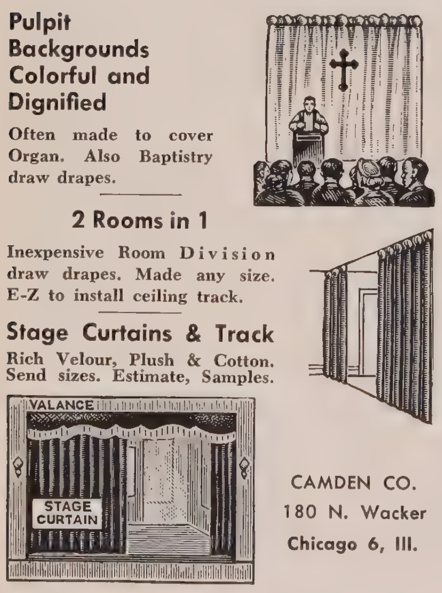
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*"*This film changed a lot of ideas I had of England*"

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Dear Sirs,

Recently I had occasion to show your film *"Heart of England"* to a group of 12th grade high school seniors. I asked them to write down some of their reactions. As I read them, I thought you might like to read them too.

Sincerely yours,
Gerda Bos, teacher
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"The picture gave me an entirely different view of England, whereas I had always pictured England as rather foggy, full of stuffy Englishmen."

"The film changed a lot of ideas I had of England . . . I also thought England was very backward and old fashioned . . . but I found I was wrong on that too . . ."

"I enjoyed seeing the home of Shakespeare. It seemed as though he were still there . . ."

"I always pictured England as crowded cities with narrow streets and old buildings . . ."

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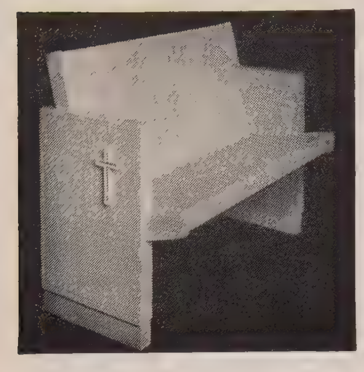

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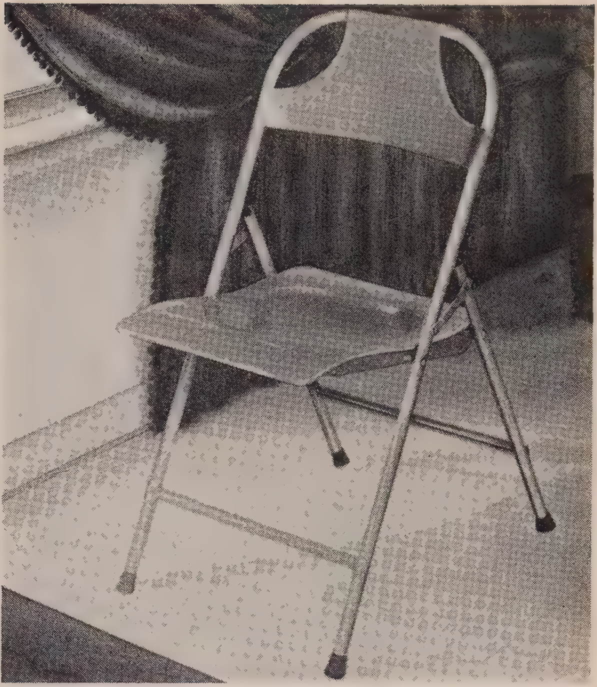

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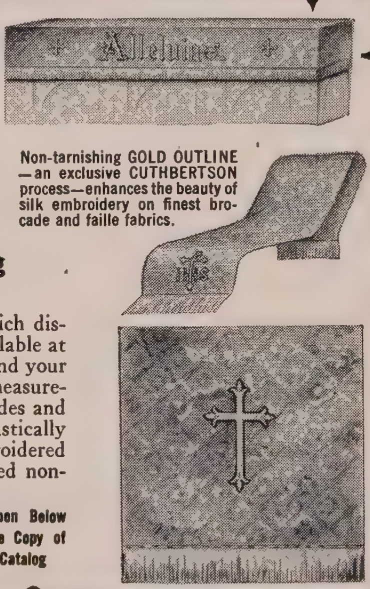

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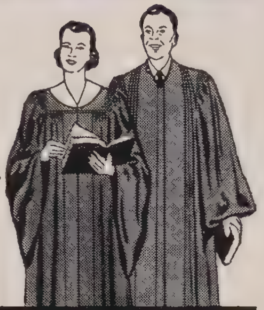

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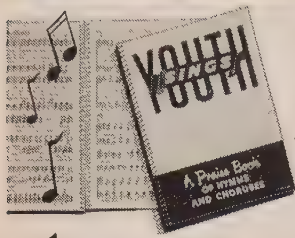

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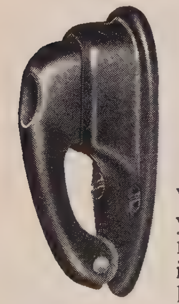

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(From page 18)

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For those who came not to be ministered unto, but to minister, and gave their lives in service for many;

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But thou excellest them all.
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But a woman that feareth the Lord,
She shall be praised."

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To the high and holy moment when parents bring their child to this place, offering to God the gratitude of their hearts and their vow to rear their child in the way of the abundant life, and to the desire that every child brought here shall so grow as to always bless the day he was born, and to the faith that sees in every child the hope of the world and the possible future greatness that is before us, and to the remembrance that the holy man Simeon, when the baby Jesus was brought into the temple for dedication, prayed to God thusly: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation which thou hast

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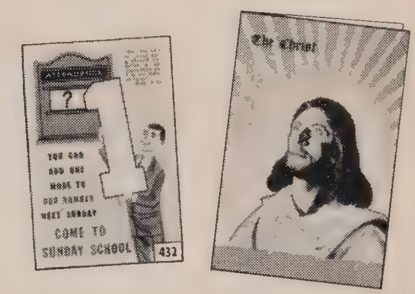
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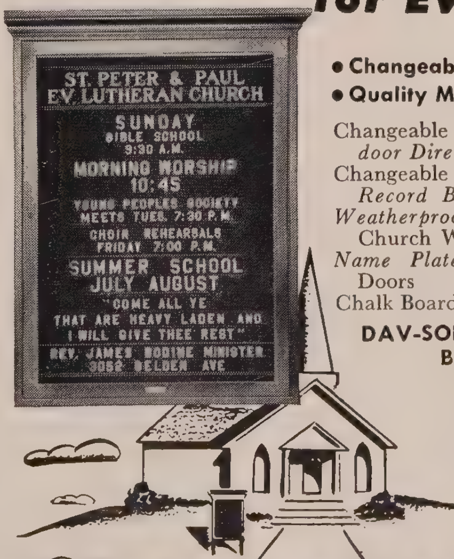
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prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel;"

We accept and dedicate this gift.

To the remembrance that baptism has long been an outward and visible symbol of an inward and spiritual grace, a moment of high resolve and direction of purpose, an act of which even Jesus himself felt constrained to partake as he began his ministry, and of such significance was it to him, that in the gospel tradition it is recorded that, ". . . when Jesus, when he was baptized, went straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lightning upon him: and lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

We accept and dedicate this gift.

To the acknowledgement of baptism as a symbol of cleansing, and of the re-direction of one's life, penitently seeking forgiveness for past wrongs, and the intention to lead a new life, being baptized of water and of the Spirit of God, remembering Jesus' words to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," and to our own acceptance as a Christian fellowship of Jesus' final admonition to his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;"

We accept and dedicate this gift.

PRAYER OF DEDICATION

Almighty God, who hast given, and dost restore to us those whom we delight to hold in memory, accept, we beseech thee, the offering of this baptismal font, consecrating it by thy power and blessing it to holy use; and may all who worship here in these days and in the days to come, find inspiration therein, and be lifted up toward thee, the source and summit of all beauty and life. We ask this in the spirit of Jesus Christ. **Amen.**

THE DEDICATION OF AN ORGAN*

CALL TO WORSHIP

Give unto the Lord, the glory due unto his name.

Worship the Lord in the beauty of holiness.

Honor and majesty are before him:

Strength and beauty are in his sanctuary.

HYMN: All Hail the Power of Jesus' Name

RESPONSIVE READING: Psalm 150

Praise ye the Lord. Praise God in his sanctuary.

Praise him in the firmament of his power.

Praise him for his mighty acts.

Praise him according to his excellent greatness.

Praise him with the sound of the trumpet.

Praise him with the psaltery and harp.

Praise him with the timbrel and dance.

Praise him with stringed instruments and organs.

Praise him upon the loud cymbals.

Praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord.

DOXOLOGY: Praise God From Whom All Blessings Flow

THE DEDICATORY ADDRESS

THE DEDICATORY RITUAL

O God, Father of our Lord Jesus Christ, our Father;

To thee we dedicate this organ in our sanctuary.

Son of God, the only begotten of the Father, head over all things to the Church, which is thy body, prophet, priest, redeemer, and king of thy people;

To thee we dedicate this organ in thy house.

God the Holy Spirit, preceeding from the Father and the Son, our teacher, sanctifier, and comforter;

To thee we dedicate this organ as an instrument with which to worship thee.

Eternal, holy and glorious Trinity, three persons, one God;

To thee we dedicate this organ, thou holy one.

---

* As used in Granville Avenue Presbyterian Church, Chicago, Illinois.

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SANCTUS: Holy, Holy, Holy

THE DEDICATORY PRAYER

O God who didst command by thy servant Moses that trumpets should be sounded at the offering of sacrifices in thy name; and who didst will that the children of Israel should proclaim the glory of thy name with trumpets also and shawms: bless, we beseech thee, this organ now dedicated to thy worship. Grant that thy faithful people who praise thee on earth with spiritual songs, may be made worthy to attain to eternal joy in heaven. Through thy Son, Jesus Christ our Lord, who with thee, in the unity of the Holy Spirit, liveth and reigneth God, world without end. **Amen.**

THE DEDICATION OF PLEDGERS & PLEDGES†

During the past few days, messengers from your church have called at your homes, presenting the program of the church for 1955 and giving each of you an opportunity to share in the expense of that program. We have now come to the time when those who have pledged should be publicly dedicated, together with their pledges, to this program. You will join with me in this litany of thanksgiving.

We give thee but thine own,
What-e'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

As thou hast chosen us, O God, and enriched our lives;

We offer ourselves, our talents, and our substance to thee.

To the ministry of the gospel, the inspiration of sacred music, the singing of the hymns of the ages;

We offer ourselves, our talents, and our substance to thee.

To the Christian education of little children, the guidance of youth, and the spiritual security of those of mature years;

We offer ourselves, our talents, and our substance to thee.

To the Christian character of our city, the spirit of tolerance and goodwill;

We offer ourselves, our talents, and our substance to thee.

For the Christianization of the world, the economic and spiritual elevation of untold millions;

We offer ourselves, our talents, and our substance to thee.

Looking for that day when the spirit of Christ shall clothe itself in the hearts of our age, and swords shall be beaten into plowshares, and peace cover the world;

We offer ourselves, our talents, and our substance to thee.

THE DEDICATORY PRAYER

Almighty and everlasting God, thou who hast given us life, Christian homes, and a Christian land, accept the gifts which symbolize the giving of our lives. Transform the gold which comes from our purses into programs which enlarge our vision and strengthen our church. Seeking the happiness of little children, the stimulus of youthful ideals, and the assurance of the rewards of righteousness, we pray in Jesus name. **Amen.**

THE CONSECRATION OF CHURCH GROUNDS*

Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy might.

Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen.

HYMN: The Church's one Foundation

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive a blessing from the Lord, and righteousness from the God of his salvation.

INVOCATION

SCRIPTURE LESSON: I Chronicles 21: 18-22:5

SERMON

CONSECRATION RITUAL

This field, used until now to raise corn, and through its fruits to feed the bodies of men, we consecrate to become the site of the house of the living God, and produce the fruits of the Spirit in the lives of men.

In Jesus' name, we consecrate this field.

This site, which once was the location of a farm home, we consecrate to become a spiritual home for the people of God and a place of fellowship and worship of our heavenly Father.

To the glory of God, we consecrate this land.

Here may the faithful find salvation, and the careless be awakened, the doubting find faith, and the anxious be encouraged.

For the preaching of God's word, we consecrate this place.

Here may infants be baptized in thy holy religion, children be trained in the Christian way of life, young people exchange the holy vows of marriage, and when our life journey comes to its end, here may our loved ones find comfort and peace.

To the ministry of the Christian religion, we dedicate this place.

May this hill ever remind us of our high calling in Jesus Christ our Lord, and become a holy place in our lives.

For the glory of God, we consecrate this place.

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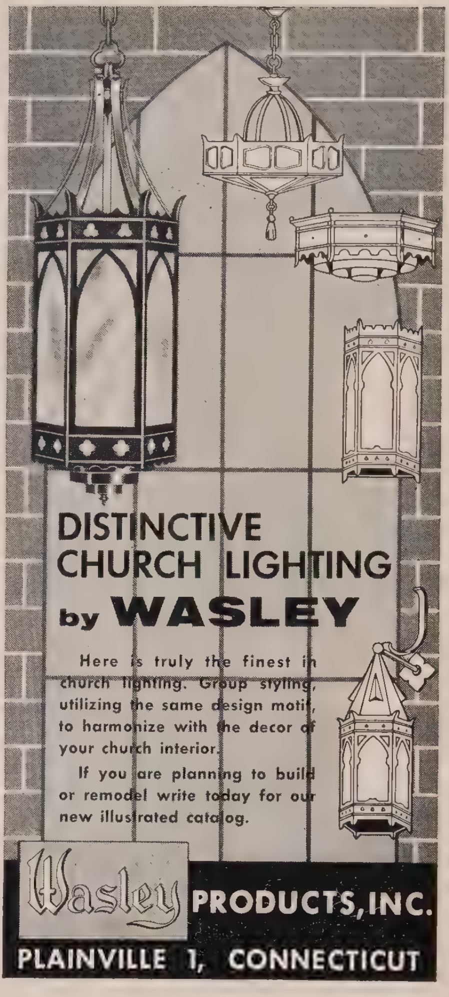
† As used in First Congregational Church, Waterloo, Iowa. Charles F. Jacobs, minister.

* As used by Westminster Presbyterian Church, Waterloo, Iowa. Warren K. Martin, minister.



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John Ruskin

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THE DEDICATORY PRAYER

Our Father, as we set aside this land from a secular to a sacred and holy use, we also consecrate to thee our hearts and lives. Take us and use us, our talents and our gifts, to fulfill the dream of this new church and to make it a holy and sacred place in our lives. Help us as seeking to live in the spirit of Jesus we serve thee, and when our journey is complete, gather us in the fellowship of those redeemed saints who know the joy of thy presence forever more. **Amen.**

HYMN: Take My Life and Let It Be

BENEDICTION

May the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit, remain and abide with you, now and forevermore. **Amen.**

THE DEDICATION OF A COMMUNION TABLE†

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Him that cometh to me I will in no wise cast out."

To thee we have come to dedicate this communion table.

Upon this table will be placed the elements: bread and wine. The Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he brake it, and said, "Take, eat: this is my body which is broken for you. Do this in remembrance of me."

To thee we dedicate this communion table.

After the same manner, he took the cup, when he had supped, saying, "This cup is the new covenant in my blood. This do ye, as oft as ye drink it in remembrance of me."

To thee we dedicate this communion table.

In the name of him who died on the cross for our salvation, we dedicate this table that his supper may show forth his death till he comes. We pray thee to fulfill in us and in all men, the purpose of thy redeeming love, in the name of the Father, Son, and Holy Spirit. **Amen.**

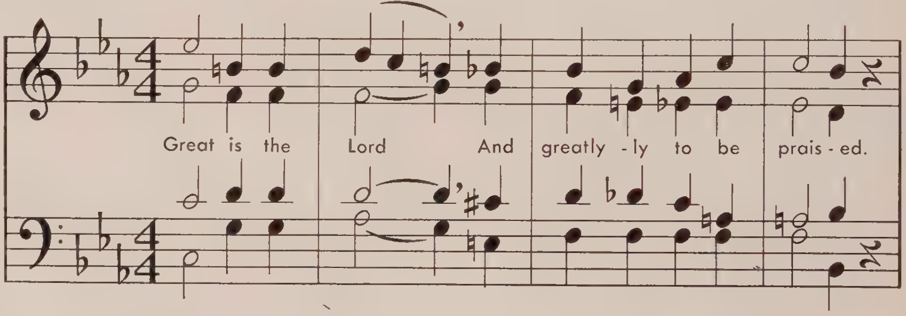
THE DEDICATION OF TOWER BELLS*

O come, let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation.

We will sing with the spirit, and we will sing with the understanding also.

Let us speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord.

CHOIR



To the glory of God and with faith in Jesus Christ our Lord;

We faithfully dedicate these bells.

To add melody to the life of our church and our community;

We joyfully dedicate these bells.

To carry sacred music out to the souls of men, women, youth, and children who pass this church;

We gladly dedicate these bells.

To sound out the songs of the gospel to the hearts of the aged, the poor, and the shut-in;

We prayerfully dedicate these bells.

To comfort the sorrowful, to cheer the faint, to inspire the strong, to illumine the faithful, and to lead men into the house of God;

We cheerfully dedicate these bells.

To the loving memory of a Christian Gentleman, Clifford Newton, who walked graciously and nobly among us, and who now walks with God;

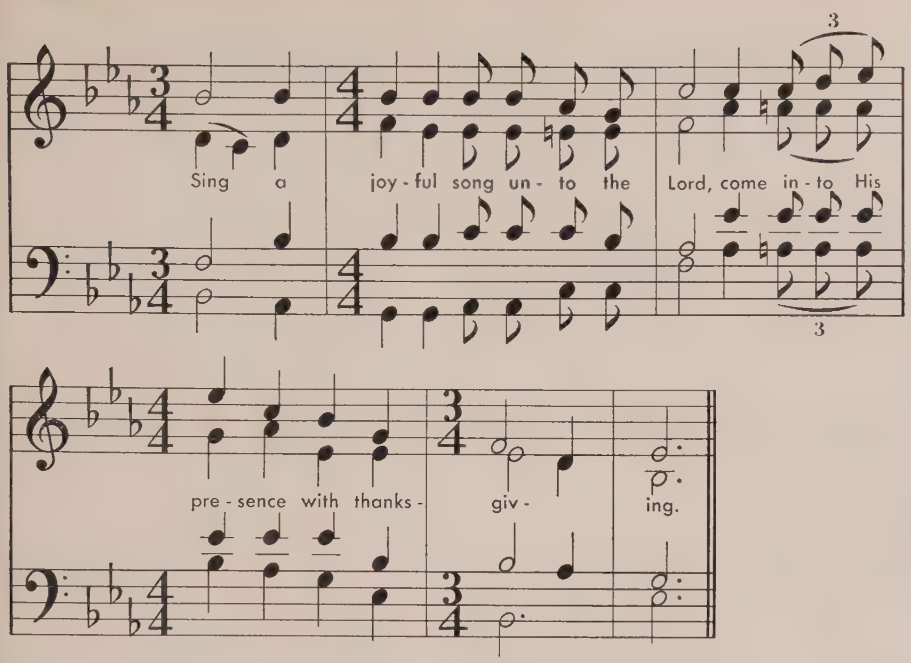
We affectionately dedicate these tower bells, henceforth to be known as "The Clifford Newton Memorial Bells."

---

† As used in Geneva Presbyterian Church, Modesto, California.

*This service reached *Church Management* with no indication of the source. Credit will be given if the information is sent to us.

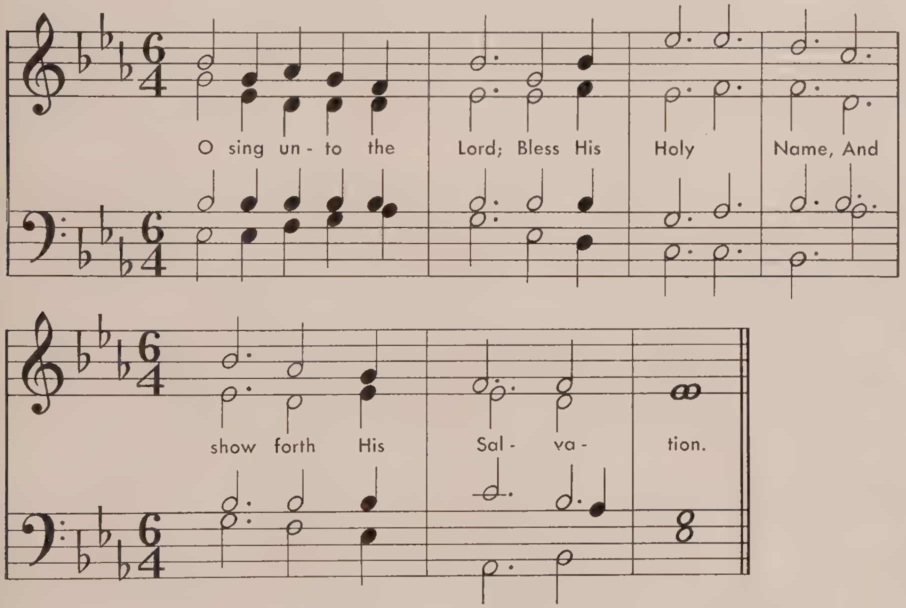
CHOIR


3
Sing a joy - ful song un - to the Lord, come in - to His
3
pre - sence with thanks - giv - ing.

And now, through our singing tower, as well as by our open doors, our devoted lives, our sincere worship, our evangelical faith, and our friendly fellowship, may we lead others to faith in Christ.

Let these bells be the voice of joy and the voice of gladness. Praise the Lord of hosts, for the Lord is good.

CHOIR


O sing un - to the Lord; Bless His Holy Name, And
show forth His Sal - va - tion.

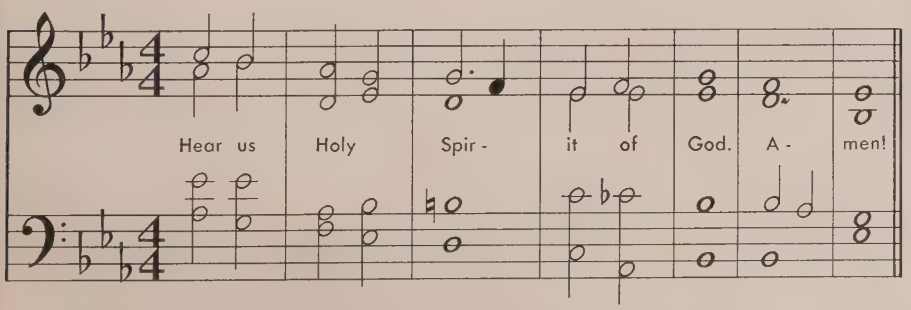
By him therefore let us offer the sacrifice of praise to God continually.

Sing unto him a new song; play skillfully with a loud noise.

Sing aloud unto God our strength.

Give unto the Lord the glory due unto his name.

CHOIR


Hear us Holy Spir - it of God. A - men!

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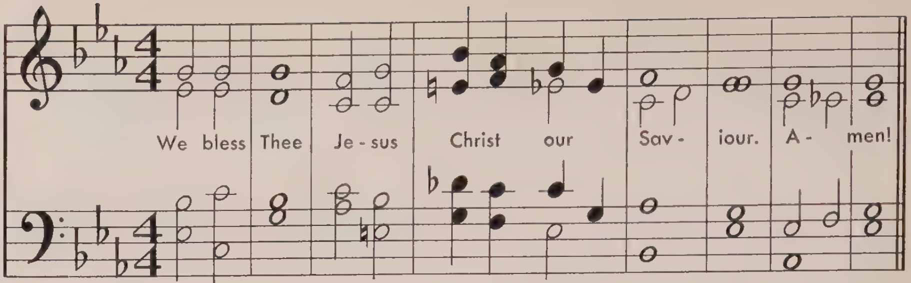

I will extol thee, my God, O king. I will bless thy name for ever and ever.

Sing, O ye heavens, for the Lord hath done it.

We now offer thee the sacrifice of thanksgiving, as we call upon thy name, O Lord.

UNISON PRAYER OF DEDICATION

O God our Father, thou art worthy to receive the utmost we can render of power and riches and might and honor and glory and blessing. Thou has so made us that in music we can hear thy voice, and by it our hearts are lifted up toward thee. In unity of spirit, O Lord, we sing together of thy love. As we send forth the melody of these bells, in Christian triumph, we pray bless their ministry. May thy Spirit so dwell in the voices of the bells that they may sing with the Spirit, and lead men to think of thee and of thy love. May we who worship in this thy house become "partakers of the inheritance of the saints of light," as these bells call us to worship. Enrich our souls with the sacred songs of our bells, which we this day dedicate. Through Jesus Christ our Lord and savior. Amen.

PRAYER RESPONSE (Played on the new bells) Faith of Our Fathers

LITANY FOR THE BURNING OF A MORTGAGE†

Glory be to God on high, and on earth peace, good will toward men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father almighty.

Thou art the king of glory, O Christ. Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a virgin. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

For through thee we all have access by one Spirit unto the Father.

Therefore we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord;

In whom we also are builded together for a habitation of God through the Spirit.

Therefore, being graciously aided by the hand of God in freeing this splendid church form of its burden of debt;

We now with joy proceed to transform this cancelled mortgage, the symbol of a completed task, into the incense of praise and prayer.

In the spirit of gratitude unto almighty God, for that faith, courage, and loyalty which has brought us unto this day;

We burn this mortgage.

In deep appreciation of the sacrificial giving and consecrated efforts of members and friends who have helped in our tasks;

We burn this mortgage.

In loving memory of those who have gone from us, whose hearts and hands have served in this church, and into whose labors we have entered;

We burn this mortgage.

In token and pledge that these sacrifices shall not have been in vain, but that this building shall be used to preach good tidings to the poor, heal the broken hearted, proclaim deliverance to the captives, recovering of sight to the blind, to set at liberty those that are bruised, and to proclaim the acceptable year of the Lord;

We burn this mortgage.

THE GIVING OF THE MORTGAGE TO THE FLAMES

DEDICATION OF A PARSONAGE*

SOLEMN DECLARATION

The congregation will assemble at the front of the house.

SOLEMN DECLARATION

VERSES OF SCRIPTURE

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in."

GLORIA PATRI

PRESENTATION OF KEYS BY THE CHAIRMAN OF THE BUILDING COMMITTEE

The congregation will enter the house for the rest of the service.

HYMN: We Would Be Building

SCRIPTURE LESSON: Matthew 7:24-27

LITANY OF DEDICATION

O God, who out of thy great goodness we are made co-workers for the building of thy kingdom, to thee be all honor and glory forever. Incline thine ear to us, we beseech thee, sending down thy Holy Spirit, consecrate this house which we here dedicate unto thee.

For the advancement of thy Church,
For thy guiding hand in this community,

---

† As used in Ford City Methodist Church, Ford City, Pennsylvania.

* As used in Community Evangelical & Reformed Church of St. Lawrence, Easterly, Pennsylvania. Paul J. Gerhart, minister.

We dedicate this house.

For the sacredness of the family,
For the fellowship of the master's disciples,
For wholesome neighborliness,

We dedicate this house.

For the comfort of those who comfort,
For the service of those who serve,
For the inspiration of those who inspire,

We dedicate this house.

For peace of mind,
For joy of heart,
For sanctification of soul,

We dedicate this house.

For the study of thy word and authority,
For the promotion of thy will,
For a more effective ministry in thy Church,

We dedicate this house.

LORD'S PRAYER

ANTHEM: Bless This House—Brahe

BENEDICTION

DOXOLOGY

LITANY FOR THE DEDICATION OF A LITERATURE RACK†

Whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. All scripture inspired by God is profitable for teaching, for reproof, for correction, for training in righteousness, that the man of God may be complete, equipped for every good work. Continue in what you have learned and firmly believed, the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

For the God guided writings of the Bible, recorded to give us knowledge of salvation, standards for living, and a basis for eternal hope;

We thank thee, heavenly Father, with a prayer for guidance in understanding and applying thy commands and promises to our daily living.

For Sunday school lesson materials and weekly story leaflets;

We praise thy name, O Christ, as we dedicate ourselves to thoughtful reading thereof.

For *Presbyterian Life* with information about our denomination and about thy world-wide kingdom;

We offer thanks, with the prayer that we may become well-informed, useful, church members.

For the *Upper Room* and other devotional materials;

We give thanks, O Holy Spirit, promising to seek a closer fellowship with thee through daily meditation and prayer.

For informative and evangelistic leaflets;

We offer thanks, dear God, dedicating our literature rack to thy glory and consecrating ourselves to growth in knowledge and to sharing of important printed materials with our loved ones and neighbors.

---

† As used in the Presbyterian Church, Homeworth, Ohio. Donald K. McGarrah is the minister.

A Sermon Calendar for the Year

(*From page 16*)

child. She used to beg toys and favors from indulgent friends. One day, after she begged for an electric train because she was crippled, her father spanked her. Her mother did not interfere though the girl screamed, "I am a cripple!" That, she observed, was the end of her honeymoon with her handicap. She learned to face life.

2. Prospect for the good ore in the rocks of trouble. Saint John salvaged a vision out of his Patmos exile. There is something to reclaim out of every experience. There is a gift in every limitation.

3. Seek the presence of God before trouble comes, so that he will be no stranger when we need him as a Friend.

William James says that the key to life is surrender. Surrender to God now will sustain us in our days of trouble. Saint Paul knew the Lord well enough that when his thorn in the flesh was not removed, there was an even greater spiritual blessing to come in its place.

"Fear not says the Lord, for I am with thee."

* * *

August 19, 1956 (Old Home Sunday or Anniversary)

Topic: "Being Aware of God in Life"

Hymns: "God the Lord A King Remaineth," "For the Beauty of the Earth," "Our God Our Help"

Lesson: Isaiah 6. Text: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." *Isaiah 6:1.*

The source of our joy in the past and the hope of our peace in the future is in being aware of God's presence and providence.

We need this experience of God to preserve our fathers' gains in the turbulent today. There are many ways God can be experienced—in the intellect, the emotions, and the will. Usually his nearness is sensed in catastrophic days, as Isaiah's when King Uzziah died and the Lord could be seen above the dead king who had dazzled the scene.

1. The chief way to experience God is in Christ. He is God in focus. Basically, it is the way of faith shown in moral obedience, just as Isaiah heard a call to go and serve.

The experience of Isaiah is a model for us who would experience again God's nearness.

First, he had a shift in the emphasis of his values when he saw God's holiness.

Second, he uttered a confession of new appraisal of himself when he related these new values to his life.

Third, he became aware of a new vocational sense of purpose as he fulfilled the new insights.

2. The experience of knowing Christ is the normative way for us to find God as a friend.

The first law of friendship is to supply the conditions which will produce the results. For example, a productive garden is based on careful conditioning. So is a radiant experience of God.

The second law of friendship which

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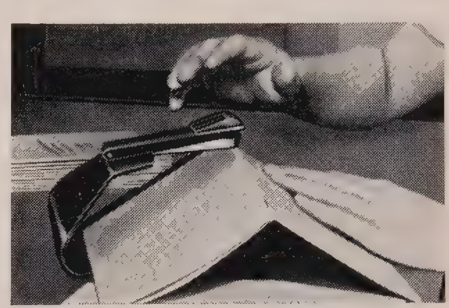

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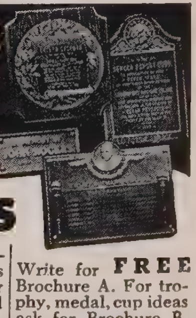

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leads to an experience of God is association. We need to be together with God for the flashes of insight that come. We are together in association with God when we read the Bible, when we pray consistently, when we spend time with him uppermost in our thoughts.

I got to know Dr. William Osler, one summer, though he was dead, by spending most of my reading time in his various biographies. That's how we can know the Christ we have never seen.

Then there is the law of expression. Those who act out their spiritual impulses clarify and deepen them. The lives of Grenfell of Labrador, Schweitzer of Africa, and Jane Addams of the city's streets all testify to this.

As our fathers before us and the prophets of old, we can still have new experiences of God by communing with and obeying Christ.

* * *

August 26, 1956 (Christ the King Sunday)

Topic: "A Song of Resignation and Hope"

Hymns: "God of Our Life," "He Leadeth Me," "O Love That Wilt Not Let Me Go"

Lesson: Psalm 27. Text: "Wait on the Lord: be of good courage, and he shall strengthen thine heart; wait I say, on the Lord." *Psalm 27:14.*

Both Christianity and current psychology try to instruct people in the technique of resignation as a way to victory in life. On the surface, this device seems too passive to the ordinary man. Investigation shows it to be much more meaningful to the Christian.

1. There is the emphasis on the centrality of God in life. Verse four shows the single-mindedness which this gave to Saint Paul and Nehemiah. These men resigned to life's circumstances because they committed themselves to God.

2. There is a status of the believer in God's mind. He will shelter the spirit in the strength of his rock. Here again the believer has an objective source of strength outside his passive trust. An army maxim is choose your high terrain and take the offensive.

3. Such a confidence in God's strength leads to a sense of belongingness with subsequent thanksgiving.

4. As a result of such trust in the power of God, a man can respond adaptively to life and God, because he knows the Father is good. As a fishing rod bends, so men must bend before God or break. When a freeze spoiled all his peaches, a farmer had to distinguish between his raising peaches and God's disciplining men's souls.

5. From an adaptive, resilient viewpoint, a maturing believer goes on to an utter abandonment of his life to God. Here, verse ten affirms utter confidence in God. This is the mood Catherine Marshall was in just before her healing from tuberculosis. It is the freedom of the harp to abandon all its vibrations to the damping of pedals, discovered in 1795 by Sebastian Erard, which enables harp music to be so beautiful. We need to abandon all the reverberating overtones of our selfish lives to God's control.

6. After abandonment comes the instructional stage of resignation. Verses eleven and twelve. Dr. A. T. Robertson, the New Testament scholar, abandoned himself through sorrow and disappointment until he felt the utter imponderables of God in his life.

7. Finally comes the quiet stability stage where a man can wait on the Lord for his leading—wherever it is—and know "that I shall see the goodness of the Lord in the land of the living."

Such is the rich technique of resignation that leads a person close to the Lord's will in his life situation.

* * *

September 2, 1956 (Labor Sunday)

Topic: "The Nation's Conscience"

Hymns: "Holy, Holy, Holy," "The Church's One Foundation," "O Beautiful for Spacious Skies"

Lesson: Deuteronomy 28:1-14. Text: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." *Deuteronomy 28:1.*

The national holidays are three occasions to remember the basic moral principles which stem from the very spiritual nature of our personal and public life.

Particularly this year, with areas of tension and political discussion, we need to relocate our essential purpose as a nation.

The American way of life presupposes a righteous relation to God on the part of the individual as well as the corporate state. Otherwise, anarchy would succeed democracy by default.

1. The cardinal idea in establishing the moral order of our republic is obedience to God.

This is the key technique revealed in the Bible. Ends and means are vitally related. We cannot solve our problems by expedients.

The fruits of such obedience to God are love, joy, gladness, and abundance. Peace is an indirect benefit, not a direct one, because of obedience of laws that make for peace.

Obedience has to be corporate and individual without exclusion of the other, because our private lives affect the whole.

2. The condemnation of the principle of obedience to God is clearly catastrophic.

The fruits of such selfish rebellion are civil discord, blindness of moral insight, substitution of man-made goals for God's.

The definition of such disobedience to God is more inclusive than defiance. It includes indifference which is our most lively problem. In addition there is the idolatry of substition: we use humanistic goals in place of God's absolutes.

The progress of this personal and national disobedience to God is accumulative. It is more than an isolated case here or there with resultant deterioration. It is an accumulative poison to national or community integrity.

3. Our objective now is to develop a moral renewal by reestablishing obedience to God's principles.

In the political sphere we need to emphasize the sovereignity of God and the spiritual nature of man. Opposed to these ideas are the determinism of nature and the mere animal humanity of man. Of such belief fascism is born, not democracy.

In the social sphere we need to stress the equality of man and develop justice without regard to distinction.

In the religious sphere we need to reemphasize that man must be related to God, rather than live on his own; that God can re-create man into a new spirit, that such reborn men are reunited into a fellowship.

We have a new song of hope in our hearts and a leader of integrity over us, but still, we the people, need to put the law of God back in operation to receive his blessing in our great destiny during these times.

* * *

September 9, 1956

Topic: "The Master's Key to A Richer Life"

Hymns: "We Thank Thee Lord," "Here O My Lord," "More Love to Thee"

Lesson: Mark 10:35-45. Text: "And whosoever of you will be the chiefest, shall be the servant of all." *Mark 10:44.*

There is something natural about the ambitious grasping of the sons of Zebedee for power. It is true of our own desires to get ahead in life. It is such a representative problem throughout all the pages of the New Testament: Peter, Pilate, Herod. It is the reported finding of such psychiatrists as Freud and Adler. Man has a drive within him that must be balanced or controlled. The drive for power is one of the main problems each of us must handle in life.

There are many ways people try to solve this throbbing tension. Some use caution and reserve as Peter did when he denied the Lord and the possibility of a cross. Others use bluster and bluff as Peter also did. Many use coercion as the Sanhedrin did to Christ, or as Peter when he whipped out a puny sword in the Garden of Gethsemane. Few see easily the path of humility and reality that Christ followed. Self abasement was his key to a richer life.

Christ's teaching of a God empowered humility opens the following doors to a richer life.

1. It opens the door to other people's lives by service, suggests Arthur A. Cowan in *Bright Is The Shaken Torch.* Jesus taught the disciples to be servants even as he washed their feet. To put this in a modern sense, it is as when a recent head of the Michigan State Health Department affirmed, "Anything can be done if you do not care who gets the credit."

2. Humility opens the door to one's selfhood by teachableness. In the midst of an aggressive squabbling group, Jesus once set a child and said, "Unless ye become as little children, ye cannot enter the kingdom of heaven."

Humility opens up new potentiality in us. It opens new potentials in our fellows. It opens up the potentials God has for us if we are responsive to obey.

Dr. Fosdick in *What Is Vital In Religion* describes how Gutzon Borglum, the sculptor, carved a Lincoln statue out of a rock. A servant swept up the chips each day.

He saw the famous head emerge. One day when it was nearly done he said, "Mr. Borglum, how did you know Mr. Lincoln was in that stone?"

3. Humility unlocks the doors to God. He wants us to be as sure as a son, so we need not be grasping as an intruder. Humility is the "power not to use power" as Dr. Charles Jefferson once said it in Broadway Tabernacle, New York. Humility is the right to lay aside right. Humility is the loftiness of being able to be lowly.

Heed the word of Jesus for today's tensions. "He that exalts himself shall be abased. He that abases himself shall be exalted."

* * *

September 16, 1956

Topic: "A Song of Death and Renewal"

Hymns: "Christian, Dost Thou See Them," "Dear Lord and Father of Mankind," "I am Trusting Thee, Lord Jesus"

Lesson: Psalm 40. Text: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." *Psalm 40:2*

The main problem in life is selfishness. This is the essence of sin. Christianity offers a program of redemption from self and from sin. The promise of the Lord is that we can be dead to self and alive to Christ. The progressive steps by which this end is reached are described in Psalm forty. These similar steps form the basis for the Alcoholics Anonymous program to overcome an alcohol obsession in twelve stages. The same program can be applied to any other personal or physical obsession.

Presbyterian Life magazine contained a description of how a ship was lifted from one low level in a canal system to a higher level by the inflowing of water from above. The level was raised and the ship was lifted lock by lock. So a person can be raised from one unsatisfactory level of preoccupation to a more satisfactory one by Christ's inflowing love.

The indicated steps are these.

Verse two. We have to face the facts of life: our horrible pit, our miry clay of whatever circumstances concern us in family life, or personal emotions.

Verses one and two. This redemptive work is the energy and power of God. He takes the initiative. He seeks us as love always seeks. It is the secret of the hymn, "He Lifted Me."

Verse four. We not only face the reality of our situation but the reality of our inability. We see that our compensations, our lies, our pride, our appeasements are not reality but evasion. This is the key step in recovery when a person "comes to himself" at the bottom and renewal begins. Here is the prodigal at his depth. Here is the alcoholic at his lowest despair. Here is the hollow man at his emptiest. Then, the savior can come to the penitent.

Verse seven. Once a man dies to his evasion or pride he is free to take the step of dedication. "I decide." "I commit." Doors close and new doors open. A new man steps forward. Here is the renewal.

Verses three and five. Now the new life utters a new song. We can see God's providential rescue and daily provisions.

Verses eleven to seventeen. The renewed life is a life of daily trust. We learn that though we are poor and needy, yet the Lord does not tarry to deliver those who trust him.

Here we experience the transformation of Saint Paul who affirmed he became dead and yet was renewed alive in Christ. Even so he did not count himself "as arrived" but pressed forward daily in faith.

* * *

September 23, 1956

Topic: "Developing A System of Personal Ethics"

Hymns: "Holy, Holy, Holy," "Soldiers of Christ Arise," "O Master Let Me Walk with Thee"

Lesson: Exodus 20:1-20. Text: "Thou shalt have no other gods before me." *Exodus 20:3.*

We have a problem of ethical definiteness in our relativistic generation. Despite a broad view of life many people outside the church wish for a sure guide as to what is right and wrong. Even some parents within the church wish for help in framing their family's code of Christian ethics.

The first step is to derive by prayer what is one's goal of life. There are higher and lower aims. Naturally, a Christian wants a healthy, happy, full life which is worth living.

The second step is to recognize our human nature and of what frail clay we are made. Our nature has basic drives and urges. It is often selfish and distorted. We are a paradox of flesh and spirit. We are creative and destructive. A fully Christian ethic must take account of this condition.

The third step is to review the various criteria people use and continue to use in our complex, mixed society. Some use personal preference as their complete moral guide. Others follow custom or conscience. Many obey the Bible. Some look to nature. Others pursue happiness or altruism.

The fourth step is to advance to a study of the codices contained in the holy scriptures. There are the ten commandments and the allied principles of Moses. There are the beautitudes of our Lord together

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with his instructions. The cycle is completed by the Pauline admonitions in the epistles.

The fifth step is to study the enlightened personal guides to the Christian life contained in the disciplines of specific Christian groups. The Methodists have a book of discipline as the Presbyterians have a book of church order. The Quakers have a way of faith and life just as the Episcopalians have a discipline of retreat and devotion. These are specific and tested. They are voluntary for those who follow them.

Sixth: *Is The Kingdom of God Realism?* together with *Mastery* are two helpful books by E. Stanley Jones outlining a synthesis of the Christian view of life. It follows a positive viewpoint and not a negative one. A reading of these books shows the Christian way is not so much a code of laws as it is a way of life by complete dedication to the person of Christ, our savior, and to the kingdom of God.

Last: One can formulate his personal Christian ethics out of all this spiritual material by diligent striving to know the meaning of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."

* * *

September 30, 1956 (Christian Education Sunday)

Topic: "As the Twig is Bent"

Hymns: "Come Thou Almighty King," "All Hail the Power of Jesus' Name," "God the Lord A King Remaineth"

Lesson: I Corinthians 13. Text: "When I was a child, I spake as a child, I understood as a child; but when I became a man, I put away childish things."*I Corinthians 13:11.*

"As the twig is bent so the tree inclines," is an old proverb about the results of influence on children. Saint Paul talks more about the means of influencing children when he speaks of putting away childish things and putting on manhood. This message is about means and needs in Christian education.

1. Our basic means is spiritual influence.

a. The reality of quiet influence can be diagramed in the old story of a little boy following his father's giant steps in the heavy snow. Where did they lead?

b. The chief influence on children is social pressure: in school, in church, in home, and in the town. It is unconscious influence as when an irate father yells at his boy saying, "Never raise your voice like that to your mother." He belies his intention. Or, we have the example of parents teaching their children to drink without regard to possible consequences.

c. The principle is to scratch an adult and you will find the child, says a psychiatrist. People repeat in life their childhood patterns. Adults react to their spouses as they did as children to parents. But, the selfish way is the hard way.

d. Religiously our problem is also the daily problem of childishness. Immature parents teach more immature children. We teach indirectly certain inadequate or negative ideas.

Now we turn to needs required to guide this basic influence of the home on children.

2. As Christians we need to guide them spiritually, indirectly nurturing them.

a. By pointing out the different results from the two ways of life—the self love way and the self giving way of Christ. Paul describes what selfless love is in chapter thirteen of I Corinthians.

c. We need to renew a closer spiritual communion with a living Christ. This will be far different from the mere cranking of church organizational machinery. It will be the contrast of a leaky hand pump with a bubbling fountain of water.

d. We need a continuing, vital, spiritual contagion with Christ's spirit rather than a fabricated, calculated idea of him.

One of the most beautiful trees I know is not a tall pinnacled tulip tree on the Bala golf course in Philadelphia but a broken, twisted bent scrub pine tree near Colestown Cemetery, Haddonfield, New Jersey. The pine tree has suffered from the sun, wind, ice, and hurricane but still it grows. Its beauty is a rugged reaction to its environment. Such is the beauty we seek in our children as they grapple with life from the hearty Christian viewpoint shown them by their parents.

* * *

October 7, 1956 (World Wide Communion Sunday)

Topic: "The Bread We Break"

Hymns: "Here O My Lord," "Break Thou the Bread of Life," "Jesus, Thou Joy of Loving Hearts"

Lesson: I Corinthians 10. Text: ". . . the bread which we break, is it not the communion of the body of Christ?" *I Corinthians 10:16b.*

Somehow worship does not seem to "come off" for moderns. They would like to worship God but they cannot. It is hard to bring God to focus. We come together as a group but we do not fuse into a unity. Because there is no lasting fellowship there is embarrassment. We are still "outside" despite our attendance. We are like Samson who did not know the spirit of the Lord had left him. These and other thoughts are incisively related in Samuel Miller's keen minded volume, *The Great Realities.*

What are the causes and cures for a greater sense of value and presence in worship?

1. We need a greater sense of mystery to overcome our lack of sense of wonder. We are greedy for knowledge. We are concerned with empirical facts. But there is a deeper level of life where worship takes place. It is near the mystery of a child; the mystery of pain and hunger; the mystery of love. We are often blind to the working of God in our lives or we are unresponsive or untrained to see. The communion hour is a time when we give ourselves to the mystery of God's nearness and affirm his presence at work in the abyss of the human heart.

2. We need a greater sense of the eternal to overcome the restriction of our vision to the temporal. We are anxious about time, about now, about modernity. We are speedy and restless. We should be more concerned with roots for in cutting them we have also loosed eternity. We have now no markers, no framework. So, life takes on the qualities of panic and senselessness. But in the communion bread we break the symbol of the rooted passover of God made new in the sacrifice of Christ—done then but applied now to us—forever.

3. We need a greater sense of solidarity one with another instead of a hyper-sense of individualism. We have become islands in a time when ancient lore is still true, that no man is an island to himself. Worship is a corporate act. If we go deep enough we can see where our lives touch one another and our mutual dependency and strength are shared.

It is hard to see God or our brother when we concentrate on ourselves and our cleverness. There is no substitute for deep-level worship even though we try excessive informality instead of reality.

The communion hour is a time to see the bread of life—the mystery of God's nourishment of the fundamentals of our life. Even the baking of the bread is a mystery of transformation; the breaking of the bread is a mystery of nourishment, the passing of the bread to a neighbor is a mystery of sharing.

* * *

October 14, 1956 Laymen's Sunday[*])

Topic: "Men in the Kingdom of God"

Hymns: "Christ is Made the Sure Foundation," "I Need Thee Every Hour," "The Church's One Foundation"

Lesson: I Timothy 3. Text: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." *I Timothy 3:15.*

There have been big men of heart and soul in the church of Christ in every age. It is important business to call able-souled men into kingdom service. President Eisenhower has rendered real spiritual leadership. Presidents Harrison and Lincoln, before him, were spiritual leaders. Many present and former state governors have been unashamed of the gospel. Among them are Mr. Langley of Washington and Mr. Driscoll of New Jersey. Industrialists and merchants like Henry Kaiser, John Wanamaker, and Lem Jones, the candy maker of Kansas City, serve their Lord.

Modern Christian men try to blend their vocation and spiritual service. The late Dr. Edgar A. Farrell, distinguished physician of Haddonfield, New Jersey, said he valued his position as an elder in the church of Christ as much as any other honor he had received. He was a rough saint in a white coat and stethoscope.

The big expansion in our day will come to the church largely by the consecration of dedicated laymen.

The first thing to expidite this is to recognize the shepherd plan of leadership outlined in the Bible. Moses appointed seventy leaders upon the insight of Jethro, his father-in-law. The apostle Paul describes the use of elders and deacons to Timothy. Even our Lord chose twelve and appointed seventy. It is through groups as these that the kingdom in our churches will be shepherded and souls brought to fruition.

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[*]Actually October 21. Moved up one week to avoid conflict with United Nations Sunday.

The second thing to utilize in building lay leadership is to follow the biblical standards of life. We cannot build the kingdom of God with worldly ideals.

In both the Acts (Acts 6:3-4) and the epistle to Timothy (I Timothy 3:2-7) there are character guides for choosing laymen as spiritual leaders. In fact, apart from God, the goals are unattainable.

A man should be full of the Spirit, wise, and dutiful. He should be temperate, sensible, and hospitable. In other words he should have a deep faith in God, a deep faith in people, and a deep dedication of his own service to the kingdom.

The third element in recognizing lay leadership in today's church is the affirmation that the task ahead is much more spiritual than temporal (although we always seem to gravitate to the temporal).

Today we need to improve the quality of our religious program in the church. We need a clear and vital content to our gospel which laymen can articulate to their associates. We need a sense of urgency in a vigorous evangelistic effort rather than to hide our light under a bushel. We need to develop a sense of community in our faith—a unity with all who love the Lord Jesus Christ, whatever be their sign.

Laymen can help develop the needed program adjustment for our day of mobilized people. Worship must be more spiritual. Specific healing programs for broken homes, alcoholics, and emotionally disturbed are required. The sense of adventure in Christ's kingdom service needs to be revived rather than the drudgery of its duties. Besides the outreach of the church to cities and states afar, we need a program by laymen of faith who can reach members already inside the church who are ready to progress in their spiritual life.

This is the age of opportunity for the laity whose hearts Christ has touched.

* * *

October 21, 1956 (United Nations Sunday)

Topic: "International Christianity"

Hymns: "Who is on The Lord's Side," "Holy Spirit, Truth Divine," "For All the Saints"

Lesson: II Corinthians 5:1-20. Text: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." *II Corinthians 5:20.*

We live in a modern world that is international in its daily nature. Consider how many men of your parish have served overseas since the end of World War II. There are business men of the church coming and going overseas or on farm missions. Students from the world and our own youth interchange freely. How is our Christianity on an international scale?

Every worthwhile cause of humanity, science, government, or business operates on an international scale. How does the local parish conduct its Christian mission on an international scale?

1. The Bible teaches an international religion. In the Old Testament, God is the Lord of all nations and brings them under his rule. In the New Testament, Christ commanded his disciples to go into all the world. The history of the church has revealed an international probing spirit through all ages including the modern missionary and ecumenical age. The contemporary ecumenical movement now has Indian missionaries in Africa and Philippine missionaries in Thailand.

2. The very nature of Christianity involves a fundamental change in our way of looking at life that will lead to international aspects of Christianity.

The Christian view of a personal, loving God has broader implications than a pantheistic, or nature god, or local deity. The Christian view of money leads to sharing and stewardship abroad. The Christian view of the universe holds God to be Lord of all. The Christian view of man teaches he is renewable in spirit and is in fellowship with all who believe. If Christianity is true to its own inherent nature, it is a vital international fellowship of people with a mission.

3. Our real problem is how seriously do we take our Christian share in the international war of ideas? The communist group dominates the apparent scene of struggle. The materialist holds quietly to a totalitarian interest of his own selfish ends. The Christian describes a higher totality to God's rule and a broader program of goodwill than a Marxist.

But, the acid test is our stewardship. Gandhi once said, "Never mind what a Westerner tells an Asiatic that his God is. It is always really money." Therefore, our real faith in universal Christianity is revealed in our overseas gifts.

One lady in Hong Kong's destitute area said, on hearing of Christian kindness, "I thought all the people with kind hearts were dead long ago." So our witness and our gifts across the seas and over the air miles make us Christ's ambassadors in his stead.

* * *

October 28, 1956 (Reformation Sunday)

Topic: "The Continuing Reformation"

Hymns: "Fairest Lord Jesus," "Faith of Our Fathers," "The Church's One Foundation"

Lesson: Romans 5. Text: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." *Romans 5:1.*

Even some Protestants do not understand the nature of their Reformation movement. They think the Reformation was an era in the sixteenth century made famous by Luther and Calvin. Little is it realized that the nature of the Reformation is a continuing process to keep the church of Christ pure and free.

Some of the common errors about the Reformation that need to be settled are:

1. Protestantism did not begin with the Reformation but is a continuing spirit from the Old Testament prophets' time to the present. It is a minority movement to keep God's message pure. As such, this contemporary aspect of the Protestant Reformation has to march on to meet today's spiritual needs, rather than to remain at the sixteenth century shrines of Calvin or Luther.

2. Protestantism is not just a minority movement of protest. It is rather a free and affirming movement of proclamation. It is not a protesting group in the negative sense. It is a declaring movement.

3. It is an error to say that there would be no religious division nor critical discussion today if there had not been a Protestant Reformation. There were movements of reform in Judaism before our Lord, in our Lord's message, and even within the Roman church long before the ninety-five theses of Luther.

In fact, Philip Schaff, the famous encyclopedist, said at Mercersburg about 1865 that the Protestant Reformation was the greatest act of the Roman Catholic church.

Therefore, it is encumbent on modern Protestants not only to know their heritage of the past, but even more so to comprehend the nature of their movement in terms of present responsibility. Protestantism is an ongoing self criticizing gospel movement with Christ as Lord, the Bible as the standard, and every believer as a responsible participating priest or minister to his own soul and home.

Hugh Thompson Kerr, Jr., in his book *Positive Protestantism* states that Protestantism is a deeper plunge into the gospel. It is a perennially clear grasp of truth that Christ is the heart of the gospel; Christ is God; Christ is our redeemer; Christ is our Lord.

The practical side of the ongoing Reformation is first to realize that its testimony can not be carried on by non-praying, non-contributing, non-attending persons who claim a Protestant heritage. Modern Protestantism is a present force not a past one. Secondly, the doctrine of freedom of religion must be maintained in America because the non-reformed church is practicing a fascist or totalitarian form of government and ethics which are in antipathy to Protestant principles. The loyalty of all who believe in freedom of religion is needed unless the continuing Reformation is to be dispossessed.

A pure testimony and a zeal for freedom by Protestants together with a responding mutual respect from non-Protestants is necessary if both sections of the church are to live side by side in freedom and yet remain in tension because of the ongoing work of the continuing Reformation.

* * *

November 4, 1956 (Stewardship Sunday*)

Topic: "A Yardstick for Living"

Hymns: "Saviour, Like A Shepherd," "Jesus Thou Joy of Loving Hearts," Saviour, Thy Dying Love"

Lesson: Deuteronomy 16:1-17. Text: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." *Deuteronomy 16:17.*

1. Everyone is familiar with the old methods of raising a church budget.

There is begging for a donation. This is a Hindu method. Worshipers drop small coins before idols whenever they come.

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*Actually November 13. Moved up one week to avoid conflict with Veteran's Day.

It is based on giving a pittance to win favor.

There is buying the favor of God as one pays for religious services, just as one pays a newspaper boy for the news.

There is the method of giving which depends on the mood of the giver.

There is sharing, where the Christian enters into partnership with God to tithe or to give proportionately and systematically. The first methods above are negative and coercive. They do not build souls. The way of sharing builds life, joy, and power.

2. Modern Christians need to see that theirs is a specific religion and that it has a definite philosophy of giving which is different from ordinary life. Marked examples of this can be seen in the story of Dr. Charles Henner, a Seventh Day Adventist of Texas who was physician, preacher, and mayor of his town. He gave more than a tithe. Then he resigned his hospital practice to give even his full service to Christ in a Jamaica hospital.

The Quaker book of *Faith and Life* and the *Presbyterian Confession of Faith*, not to mention the biblical teaching of proportionate giving, all outline a philosophy of Christian living with a yardstick for systematic giving as a key to life.

3. Basically, learning to give is a matter of spiritual growth in learning to live. One needs to have a conversion to faith in God's abundance to supply. It also involves learning contentment of soul. It involves yielding to the role of being a manager of God's supplies.

One way to grow gradually into this concept of faith and stewardship is to advance each year to a new percentage gift of one's income to God's work: one, three, five, seven, or ten percent. It is not so much a matter of size of gift as it is a ratio of partnership in life with God. It is a systematic way of life.

4. People's lives are influenced by their attitude toward money. One man said that money is only a symbol of gratitude. His story was told in *Guideposts* in the autumn of 1955. His check book was a book of thank you notes for services rendered. When his balance was low it was because he had not rendered enough services himself. The key to abundance is to thank God in advance and act by faith.

If a person gets bored with living he can step up his relation to God's abundance by faith and commitment. He can become a partner with the living God and make his giving a yardstick to living.

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November 11, 1956 (Veteran's Day)

Topic: "The Passing of Religious Opportunity"

Hymns: "My God I Thank Thee," "Come Thou Fount of Every Blessing," "God of Our Fathers"

Lesson: II Timothy 4. Text: "Do thy diligence to come before winter. . ."*II Timothy 4:12 a.*

The name of Dr. Clarence Edward Macartney of Pittsburgh and his classic sermon, "Come Before Winter," will always be associated with this text in the hearts of many. His message is a timeless one of moral urgency and reaches the depths of hearts each time it is proclaimed. The essential message of this great sermon is incorporated here to give it wings.

There is a time and timeliness in religious opportunity as there is in all of life. One of the key factors in the Inchon landings at Korea by troops under MacArthur was the tide rise and fall. It was a case of now or never. That is the urgency of Saint Paul's plea, "Come before winter" sets in and the shipping lanes are closed.

1. Now is the time for amendment and reformation of character.

There is a "just right time" for casting metal into wire, for speaking a word to transform a human heart!

There is a time to enter the troubled waters of the healing pool at Bethsaida. There is a quick summons to a dying man's bedside and a flash of recognition and a vision of faith. Then there is the end.

There is a time to break a habit enslaving a life. There is a time which if passed by will never come again.

2. There is a voice which calls now for developing friendship and affection. It may soon cease to speak. Heed it.

If Timothy had waited to go to Saint Paul, he would never have seen him in the body.

One of the saddest entries in a sad diary is that of Thomas Carlyle when his wife, Jane Welsh, died on April 21, 1866. "Oh if only I had you yet for five minutes by my side to tell you all." This is a time to love our families, our parents, and our kinsman while a turbulent life flows on.

Dr. Macartney refers to a young medical student who heard the first sermon, "Come Before Winter." He wrote to his mother on that impulse. What a comfort it was to him in her passing away that week to know she had received his penned word of love.

3. The voice of Jesus Christ is seeking your response.

The Bible presents only today as the day of opportunity to repent.

There is a changing disposition in a man's heart when the subtleness of sin will have ensnared him.

Then there is a day when in finality a man must face his maker and see his life as he did lead it, and as he could have lived.

"Do thy diligence, therefore, to come before winter, while you may."

* * *

November 18, 1956 (Thanksgiving Sunday)

Topic: "Thanksgiving as a Key to Abundance"

Hymns: "Come Ye Thankful People," "We Plow the Fields and Scatter," "America the Beautiful"

Lesson: Philippians 4:1-13. Text: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." *Philippians 4:6.*

Our problem each year is how to give proper expression of thanksgiving to God in the midst of such a prosperous society. Very few city or suburban folks see the direct causality of thanksgiving and an abundant harvest. Theirs is a life of concrete highways and electric machines.

However, the clues for a spiritual thanksgiving and some of the following illustrative materials come from Elaine Saint John's articles in the November and December 1955 issues of *Guideposts.*

1. Thanksgiving is the key to abundance because it lifts life from the quantitative to the spiritually qualitative.

Our security is an inner wealth of heart which persists although every external treasure were to be stripped away from us as it was done to Job. What more do we need to be more thankful? What less would make us unthankful? Thanksgiving is really a spiritual confidence in God which gives contentment.

A business man finally caught a glimpse of life through the fogginess of his domestic financial straits. He saw his check book as a series of thank you notes—expressions in figures of thanks to others for services rendered or goods delivered. Then he perceived that if he had little balances from which to write checks, he had not rendered enough service. For, people also expressed their thanks to him in salary or fees. Our money is only a symbol of thanks. The value behind money is service or labor rendered or else some gift of God's raw materials from the earth or from the manufacturer.

2. Giving, or thanksgiving, is the key to abundance because it maintains the law of circulation. We are enjoined to give despite our apparent lack. The secret, of course, is to give freely of those things that are given to us without measure. Much of our bounty is spiritual, not material. There are smiles, love, words, energy, hope.

The nursery man knows his flowers find their life in giving blossom and fragrance before the human senses come to delight in them. So we must bloom first toward others who will respond.

The oak trees along the macadam road in front of my house are set in grey gravel beds. Yet they cast an abundance of vital acorns on the flagstone pavement beneath. As God gives such reckless bounty to renew life in hazardous places, so must we give love without an accountant's sensitivity.

3. Giving is the key to abundance because we go to God the infinite provider of life's necessities.

a. We need to seek him daily in order to afford to maintain "the attitude of gratitude."

b. Christ gave us his example of grateful living under grinding conditions. His daily food, his hope in hours of death, his peace in glory, all were sought of him who never forsakes us, either.

c. Our own attitude in life can be more abundant if in prayerful faith we can see God's supply and be thankful. A careful list of gratitudes would overflow a page which now seems blank. Russell Criddle wrote *Love Is Not Blind* because in his restored sight he saw beauty in the commonplace which once in haste he had called ugly.

* * *

November 25, 1956

Topic: "Are You A Disciplined Christian?"

Hymns: "My God I Thank Thee," "Come Thou Fount of Every Blessing," "God of Our Fathers"

Lesson: Matthew 7:1-14. Text: "Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." *Matthew 7:14.*

The subject of discipline is generally avoided but secretly yearned for. Historically, the word discipline is a religious word referring to spiritual practices outlined in the Bible or in manuals by Loyola, Thomas à Kempis, William Law or Jeremy Taylor and others.

Most Protestants today are an undisciplined lot. They either regard limits as coercive or pride themselves on undefined freedom.

Our theme is that fruitful, joyful, helpful Christian living is obtained only through personal discipline.

Life itself is a discipline: the gun in the hunter's closet, the golf clubs in the sportsman's bag, the check book in the desk all involve discipline. How much more does this apply to the life of the Spirit!

Man limits himself in discipline to be free truly. John Milton said, "There is no true art without discipline." Havelock Ellis said in *The Dance of Life,* "Paradise always lies beyond the wilderness of discipline." Our Lord said, "Enter by the narrow gate of discipline. The gate is wide and the way easy that leads to destruction."

The truth of the benefits about disciplined living are not only true in secular life, as in the biography of Sir William Osler, a distinguished Christian professor of medicine. They are also true in the religious life in sacred history as in the case of Saint Paul. He said, "I am like a boxer. I keep my body under control. This one thing I do; I press for the prize of the high calling."

Nehemiah dramatized discipline of life when he refused to yield to his detractors. Daniel in a difficult court situation would not defile himself with the king's dainties. Moses became a true leader when the discipline of the back side of the mountain crept into his blood.

Not only is life both sacred and secular measured by discipline, but discipline is the emancipation of the ego from the tyranny of things and people. Here are some fundamentals of the Christian discipline concept.

1. There is nothing in consciousness but what consciousness attends to.

2. God will not take out of consciousness what consciousness persists in attending upon.

3. Consciousness makes a habit out of what consciousness attends to.

4. A change in consciousness can only come by deliberate steps to a new substituted consciousness. That is the meaning of Paul's, "This one thing I do, forgetting the old past." This is the intention of "Keep the Lord in thine heart and forget not all his benefits." The new consciousness is the new birth.

Spiritual discipline is the nurture of the new spiritual consciousness. It is not a merit system whereby one bargains with God over his shortcomings.

A practical discipline for today includes daily prayer, Bible reading, stewardship of money, worship with the congregation, use of time in service, and a period to think and study.

There are good devotional books for the minister and congregation by Elton Trueblood and by E. Stanley Jones. An excellent volume is *Discipline and Discovery* by Albert Edward Day. It might be given to those who respond to an invitation to seek the disciplined Christian life. One minister invited such persons to meet him quietly after service in the chapel, or other ante-room, without display.

Another current volume is *Mastery* by E. Stanley Jones which might be read by individuals or by a small fellowship group who may respond to the challenge of the disciplined Christian life.

* * *

December 2, 1956 (First Sunday in Advent)

Topic: "The Man who Shook His Fist at God"

Hymns: "O Word of God Incarnate," "Take My Life and Let it Be," "Rejoice Ye Pure in Heart"

Lesson: Exodus 14. Text: "And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand." *Exodus 14:8.*

Some people will think Bob Ingersoll is the man who shook his fist at God. This famous platform speaker of another generation did dare God. But men have defied God from the day of Pharaoh until the young man last autumn who dynamited a United Air Lines' plane over Denver. Each one sought to escape the implications of his rebellion to God. Each one learned the lesson that this is still a moral universe.

The Bible is full of the truth, "Your sin will find you out." This is a meaningful, moral universe of law, a lawgiver, and a judge. Upon such a premise of a sovereign God depends the whole Advent message about a coming savior at Bethlehem.

The poets as well as the prophets testify to the moral order. Francis Thompson heard the feet of the pursuing *Hounds of Heaven.* The Old Testament says, "The stars in their courses fought against Sisera."

1. The ancient world was a demonstration of the moral universe.

a. The struggle of Moses with the resistful Pharoah is both an example and a thrilling story in Exodus 14:5-15 when the receding waves caused the pursuer to perish in pursuing.

b. Why should Belshazzar have feared the handwriting of doom on his wall unless there was a moral universe of order and judgment?

c. The whole thrust of the book of Esther is the demonstration of the moral universe in God's hands. Haman, in his egotistical blindness, judged himself with the judgment he plotted on Mordecai.

2. The modern world is a rich demonstration of the moral order of God, who sent him whose name is wonderful.

Many of us have not forgotten the fanatic of Berlin who perished in gasoline flames by his bunker in World War II nor his ally who was strung up ignominiously by his heels from a Milan street sign.

a. The crux of history is that we fail to see the supremacy of God's moral order. We blame our life's fate on economics or politics and fail to see that we ourselves complicate the real problems morally, and these latter effects are the costumery only of our folly.

b. The need of history, says A. M. Davies in *Foundations of American Freedom,* is to recover the idea of moral sovereignty over life and overcome the wrong idea that morality is only a compartment of private life. We must have more than freedom. We cannot have an amoral government or amoral business philosophy.

Lord Beveridge, in presenting his postwar British reforms, said that they would need the fervor of a religious revival if they were to abide.

If modern man will not let God govern him, he will fall victim to anarchistic selfishness or the tyranny of a dictator.

c. The context of today's history is the need to return to a life of personal obedience before God. We need personal integrity and the sharing with all the world of the fruits and bases of a moral universe.

God made the world of such consequences that a man can either shake his fist at God as Pharaoh did and perish, or grasp the hand of God and serve him as did Saint Paul.

* * *

December 9, 1956 (Second Sunday in Advent)

Topic: "The Hand of God in History"

Hymns: "God, the Lord, a King Remaineth," "O Come, O Come, Emanuel," "Hark, What a Sound"

Lesson: Malachi 3. Text: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in . . ." *Malachi 3:1.*

A moral universe has a prophetic movement within it because the Lord is speaking to the consciences of those whom he will judge. This is the only kind of a world in which there could be a Christmas. The prophets' message and the coming of the savior are the natural results of the character of God. Our task each nativity season is to show the relevance of the Old Testament prophets to the perennial Christ.

The written prophets are the inspired cross section of a prophetic movement whereby God has witnessed to every age. There were speaking prophets like Samuel and Nathan before written prophets like Jeremiah and Malachi. God is faithful. He witnesses to every generation.

In a very broad sense of natural theology, the Lord has witnessed partially by such men as Abraham Lincoln in his devotion to abolition. For that he was shot. Christ recognized that most all prophets die at the ugly hands of the people they serve. "O Jerusalem how often would I have gathered you as a hen gathers her chicks and ye would not." He knew Jerusalem stoned the prophets in each generation. But that is what makes the force of the prophetic movement and the drama of every year's Christmas message.

The hand of God in history is that he has never been without a voice crying in the wilderness of humanity. There was a John the Baptist and there is someone with the voice of John today.

After one sees the sweep of the prophetic movement through all history, he is then ready to notice the elements of its message.

1. The principle of the prophetic voice is that God is the Lord and the king of the earth. His name is to be reverenced. All people and nations belong to him. This is the first article of religious living.

2. The process of the prophets was to witness against men's defiling of God's name and program. Then, a man would bring a blind sheep for a careless, disdainful offering. Today, a man gives the fringe of his time, talents and money. We, as every generation, despise him with second bests.

We also reveal our lowered allegiance by despising his people. The downward steps of irreligion are to hate the broad family of men's different races; then it follows a man begins to despise his own people and family; when that happens a man hates himself. Then, he is lost.

3. The promises offered by the prophets to this condition include: judgment, response, and hope. Few men ever progress in spirituality except through self awareness and judgment. "Against thee, O Lord, have I sinned." This is a step even in the Alcoholics Anonymous program. Only then does a man turn from the bottom of his problem to face God and feel the buoyancy of inner renewal.

The promise of the prophets always pointed to that day when the hand of God in history would reveal Christ as the Lord of all God's renewed people and Christmas would be the fulfillment of the ageless march of God's redemptive program foretold by the prophets.

* * *

December 16, 1956 (Third Sunday in Advent)

Topic: "The Suddenness of His Coming"

Hymns: "Hail to the Lord's Anointed," "Let All Mortal Flesh Keep Silence," "Lift Up Your Hearts, Ye Mighty Gates"

Lesson: Matthew 24:1-35. Text: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." *Matthew 24:27.*

1. Advent is a good time to consider the Christian philosophy of history. This involves three ideas.

a. There is a moral universe with the interacting of God and man in cause and effect. Charles Beard states these laws of history in a moral universe: "When it is darkest, the stars come out; whom the bee robs, it also fertilizes; whom the gods would destroy they first make mad with power; the mills of God grind slowly, but they grind exceedingly small." All of these effects can be seen in the Old Testament prophets.

b. There is a continuous dialogue between God and man as the Lord speaks to each age by a voice calling for repentance. Recall Finney, Moody, or Billy Graham today.

c. The Bible clearly teaches an end to history in the future coming of Christ. To remove this idea from the Gospels and epistles would eviscerate them. The hope of Christ's return is the reasonable close to the Bible view of history and our present spiritual hope.

2. Our problem is to interpret the return of Christ during the Advent season.

a. We know he came once as foretold by the prophets but in a simple and unexpected manner rather than as a vengeful conqueror.

b. We know of his coming to us spiritually every day in the deep whispers of soul life, in our family quiet times and in seasons of dedication in the church.

c. But the Bible teaches he is to come again in great power and glory. This sudden coming is the judgment of the nations and the complete rule of God. While the writer believes the coming of Christ to be personal and physical, many sincere ones believe it to be entirely spiritual. Except for the drama and vindication, the results are the same. The point is that the hope of his triumph gives purpose and peace to a truck driver in grief at home, or a banker who is bored vocationally, or to a preacher who is routine-bound.

3. What are we to beware of in the concept of a sudden return of Christ?

a. Theological deceptions create confusion which ends in despair. No one knows when he will come. The Millerites did not know in 1844 nor the Russellites in 1914. There were false Messiahs mentioned in Acts—Theudas and the Egyptian. The task of preaching the gospel world-wide is still upon us before that great day comes.

b. Spiritual failure may come because the way is hard. There are natural and social catastrophes in life, such as war, famine, and death. The way of righteousness has its persecution in every age and country, as we are called to witness to the truth. Because wickedness abounds, the hearts of many believers grow cold.

c. Human indolence dulls the sense of Christ's coming even as the Lord told the parable of the foolish virgins.

4. The reasonableness of belief in Christ's return is suggested by Arnold J. Toynbee's philosophy of history. Civilizations fall in the challenge and response of life. Neither the way of the sword nor the way of the philosopher offers hope for man, he avers. It is over the earth that humanity will find peace.

Such a dynamic hope at Christmas gives meaning and steadfastness to life under all difficulties. Such a prospect lends urgency of decision upon all who with the wise men would follow the star of all history as he leads men back to God's rule in every heart.

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December 23, 1956 (Christmas Sunday)

Topic: "A Man Goes Farther by Faith"

Hymns: "Hark the Herald Angels," "The First Noel," "Joy to the World"

Lesson: Matthew 1:18-2:6. Text: "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife." *Matthew 1:24.*

The Christmas message is a high concentrate of faith in action rather than in sentimentality alone. The basic lesson is that faith is a procedure for substantizing an idea. In other words faith brings spirit into reality.

The point becomes phosphorescently clear if we paraphrase Joseph's faith. It was as if an engineering student on one campus were engaged to a fine girl in another state university. She wrote to him that she was with child by the Holy Spirit of God. Think of the faith in God, in her, in himself that young man and woman would need. But that is precisely what Joseph had.

What is such a faith for us to go on today?

1. Faith is an attitude essential to life itself in this universe. All life is based on an attitude of faith to open doors, to go to sleep, to follow clues, to bring to being things that seem to be.

Human life is founded on the attitude of faith, both materially and personally. Louis Pasteur made and established his premises for modern medicine by faith despite opposition. Atomic energy was made available by an attitude of faith and experimentation. Now it will take faith to handle it constructively.

Religiously, faith is the attitude of both God and man in bringing any spiritual quality into fruition or existence.

2. Faith is the apprehension of the divine laws which operate and with which we cooperate.

We can multiply examples of an earthly nature. The farmer who plows and sows, who cultivates and harvests knows the laws of God's productivity: sun and rain.

We also know how spiritual and human involvements work. Tithing is a program binding agriculture and personality. The law of forgiveness and being forgiven is another. The law of measure for measure is still another.

3. Faith is an act of obedience and trust to initiate the process of interaction between God's law and the person.

Truth is perceived when it is acted upon. Faith is the concurrent need to act on it. It is like the action in Browning's poem, *Festus*. The pearl diver seeks a gem. He says " . . . a beggar, I plunge; a rich man I rise . . ." It is the plunging into the blue sea depths in faith that makes the difference.

4. Faith is the assurance of providence, the divine person, doing his part in the transaction.

All can see the daily automatic work of God in creating, preserving, and sustaining the universe. In addition, there is the special work of God in people where the miracle of his grace is added to faith and the intervention of God is seen.

When Joseph rose from his dream to care for Mary and the Lord Jesus he was not entirely sure. But acting in faith he played his part in revealing the eternal one in the here and now.

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December 30, 1956 (Old Year Sunday)

Topic: "How Can I Hold on any Longer?"

Hymns: "Guide Me O Thou Great Jehovah," "The King of Love My Shepherd Is," "Our God Our Help in Ages Past"

Lesson: James 1:1-22. Text: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." *Hebrews 10:36.*

A twenty-five year old seaman who could not swim was swept into the raging North Sea by a winter storm. The ship, Denton, searched for him for three hours before giving up all hope. He was reported missing to his mother in Grimsby, England. However, he was knocked against a floating log to which he clung and so drifted for thirteen hours in freezing water before coming to land near a duck hunter's cabin and hence to safety.

Often in his long peril, he thought, "How can I hold on any longer?" His arm was numb. He lapsed into unconsciousness only to wake again.

Many people, as the old year ends, hope for a better new year. "How can I go on any longer?" they ask themselves. Their problem may be emotional or an invalidism; a vocational problem or a mental one. In each case, it is a question of spiritual endurance day after day.

The Korean battle experiences and ill-fated lot of prisoners highlighted this question, "How much can the human soul endure of irrational treatment or hardship?"

We need to turn to the Bible to find the secret of endurance. It is founded on the word of God to restore his kingdom and to complete the redemption of our lives.

Every New Testament epistle has this forward looking vision of Christ restoring God's perfect rule. In the light of such hope the apostles have urged endurance, steadfastness and stability in the face of conflict.

Paul suggests our citizenship is in heaven. Hebrews declared Abraham lived in faith in a city whose builder and maker was God.

Our current religious styles are often too subjective or temporary. The comfort of the Bible to produce endurance is a longer ranged faith in Christ's coming and full redemption. For that reason, a disciple can gird up his loins and run the race of life.

Such a steadfast hope of Christ's final glory can overcome the pitfalls of present day daily experience: viz. covetousness that finds no satiation when given over to abandonment to sex, alcohol, or money; intense suffering of body such as to make even a Job ask why he were born; the great struggle between being true to oneself before God and conforming socially to the world's standards.

Leslie Weatherhead in *That Immortal Sea* tells how Martin Niemoller resisted Adolph Hitler so that he was incarcerated on July 1, 1937 without even a pencil to express his thoughts. Niemoller did not break under his confining imprisonment. Instead, he suffered each day in the confidence of God's great day to come. As a result, he came out of the harrowing war years with a deeper spirit in Christ.

When we are tempted to give up our struggles for faith or health or happiness we can endure for yet another day, because God will fulfill his purposes. Christ will return to restore the kingdom and complete our lives even "through peril, toil, and pain."

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." (I Corinthians 15:58)

Our present hope and endurance is based on the promise of God to fulfill his kingdom through the returning Christ who came once and will come again.

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January 6, 1957 (Universal Week Of Prayer

Topic: "To the Kingdom for Such A Time as This"

Hymns: "God, the Lord, A King Remaineth," O God Our Help in Ages Past," "God of Our Life"

Lesson: Esther 4. Text: ". . . and who knoweth whether thou art come to the kingdom for such a time as this?" *Esther 4:14.*

Esther is one of the most moving dramas of moral struggle in all the interplay of human conscience in the scriptures. The book belongs to the ages and so to us today at the beginning of a New Year, as we pray for the world.

Each character in the story of Esther is really working out his own search for the meaning of life. From the human view, that is the key to the struggle—to find life.

The king lives for the moment. As an absolute monarch he plays a neutral role but his life ends as it began. There is no progress.

Haman and Vashti live for the future. They are aggressive. They seek their own self interest. But in so doing, as Jesus said, they gain the world and lose themselves.

Esther and Mordecai are the co-heroes. They live for the eternal. They sacrifice themselves for larger causes. As a result, they live.

What a contrast exists between the view of Ecclesiastes 12:8 and Saint Paul in regard to life. The one is pessimistic, while the apostle says, "I have fought a good fight; I have kept the faith."

The core of this message is that we must live for the eternal or we shall perish. The Esther message occurs again and again as a flavor in Pitkin's writings on *Life Begins at Forty* and in Dr. Fosdick's *What Is Vital In Religion?"*

From the courageous queen we can learn the steps of one who lives by the eternal.

She prepared herself in spirit in every way before her courageous appearance.

She committed herself in heart knowing full well she might die.

She acted irrevocably for the good without precaution to the final outcome.

In essence, Esther's sacrifice is everyone's problem. We need a sense of the eternal in order to find life aright.

We also need a sense of the destiny of the eternal God affecting our lives and history.

Moses felt it when he left the palace for a desert. David sensed it when he was in the field and not on a throne. John the Baptist found God in the desert more than the market place. Paul left the Sanhedrin to win Christ on the road. Luther renounced the cloister for the right of conscience before a council. Roger Williams left the fireside warmth for the cold of New England to gain freedom of conscience under God.

Our problems this year are of the same calibre. Who knows whether we are come to the kingdom for just such a time as this?

We need what each one above had in heart. They were identifiable. Each had a sense of responsibility for something beyond him. Each had a sense of sacrifice or donation of his life to the destiny of the Eternal God. Each had a sense of times and timing and timeliness.

As Ralph Sockman said, "Men are never qualitatively satisfied" until they fulfill their destiny to God for such a time as this.

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January 13, 1957

Topic: "How to Feel God's Nearness"

Hymns: "Guide Me O Thou Great Jehovah," "He Leadeth Me," "The King Of Love My Shepherd Is"

Lesson: I Kings 19:1-16. Text: "Lo, I come and I will dwell in the midst of thee, saith the Lord." *Zechariah 2:10.*

One of the identifying marks of some modern people is their wish to know God without getting emotionally involved. They desire to know him only through rationality.

However, it is easier to find God by getting involved in his being and his program.

God can be sensed in the mystery of life and in the meaning of life.

Admiral Byrd wrote in *Alone* of his silent devastating months in the antarctic and how he felt God's nearness as his health was undermined by the fuel fumes. Charles A. Lindbergh expresses often in his writings how he felt God's nearness in flight.

The mystery of our lives discloses God in three ways.

There is the sense of new perspective in the universe. When Arthur Hallam died, Alfred Lord Tennyson was crushed. Yet a new perspective of Christian hope came to his poetry out of that tragedy.

Then life brings its own new sense of wonder. Charles Kingsley like Studdert Kennedy sat one night on a cliff in England while the moon shimmered on the sea. He asked the stars, "O God, who am I? What shall I do?" Out of that reverent hour came a new sense of God's presence.

There is also a new sense of humility that comes to us in the mystery of life whereby we can perceive the Lord near us who has been obscured by our lesser preoccupations.

But there is another wide avenue of approach to the nearness of God. It is in a new sense of the meaning of life.

First, when we face ourselves we see our own hollowness and a need for the savior. Willie Loman in *Death of a Salesman* faced this emptiness. Yet, out of a sense of emptiness under pressure, Judge Harold Medina of New York drew on the nearness of God to strengthen his exhaustion with new power.

Then when we face our brothers in the world with all their need we sense anew the presence of God in our responding aid. During the devastating summer floods in Pennsylvania in 1955, seven bus loads of Mennonite men drove to East Stroudsburg to help in the name of Christ. Out of the grime and toil came a sense of one in their midst.

Whenever a person has put his life at the disposal of the king of kings to do kingdom business, he has sensed God's presence. The world thought Albert Schweitzer would be forgotten in Africa's vastness. But the devotion to kingdom service made the world see that surely the Lord is in this place.

If we want to sense more of the presence of God we can discover him in the mystery and meaning of life as we become emotionally involved and participate in his kingdom program.

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January 20, 1957 (Seminary Sunday)

Topic: "New Ministers for The New Age"

Hymns: "Onward Christian Soldiers," "O Master Let Me Walk With Thee," "The Church's One Foundation"

Lesson: Matthew 13:1-12. Text: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." *Matthew 13:11.*

Dr. James Stewart of Scotland wrote, "To go down to the world of men to serve God is one of life's most thrilling adventures." The ministry demands every atom of commitment in a man, for it is to take part in the program of God's revealing himself to modern man.

Here are some reasons for recruiting the finest men for the gospel ministry. These go beyond the mere fact that an expanding population needs a larger number of God inspired servants.

1. The new age of atomic energy has its own marks which influence the spiritual life of man.

The positive thrust of these forces of energy will create new speeds, luxury, and leisure but also new tensions, temptations, and trials in men. Dedicated men of the spirit will be needed to guide these new age souls. General Saranof of the Radio Corporation of America stressed this in a recent address.

Negative reactions to the new age will include greater clashes between the "haves" and the "have nots" with resultant strains on peace.

The resultant need is for men of Christ to minister in the grace of Christ in whose name only is there peace and life abundant.

2. The turbulent new age will be an age of tension until man lives on a higher spiritual order in Christ.

Dr. James Stewart in his much read *Heralds of God* says that there are basic moods abroad even today.

There is the struggle between man's disillusionment and his hope. There is the tension between escapism and realism. There is the paradox of scepticism and faith. Men of deep faith in Christ will be needed to experience the mysteries of the kingdom so they can make sense out of life for people.

F. M. Wavell in his book, *Generals and Generalship,* tells of Napoleon in his early years. He needed a field artillery unit at a suicidal spot. To encourage morale he posted a sign—"Battery of Men Without Fear." Thereafter, the post was never vacant as men lived up to this expectation. Modern ministers must live in the battlefield of life as Christ's men without fear.

3. The qualifications of ministers for the new age must be as noble as before with a plus.

The modern pastor must be as committed to God as was Abraham. In his obedience to the divine voice, he went out not knowing where he went. He was sensitive to the hi-fidelity call of God to his conscience.

The present day cleric must be as committed to his vocation as a messenger as Isaiah was as he replied, "Here am I, send me."

Then a spokesman for Christ today needs to be committed to the voice of God's guidance as Saint Paul was when he responded on the Damascus Road. By faithful hearing a pastor can be a faithful forthteller of the good news.

Any young man who responds to the call of the ministry can look forward to helping people find their true natures. He will show them how to find the cause of the kingdom as worthy of full service. He will help people find peace from their sins after long unrest. Then in life's desolate hour of death he can rejoice at pointing forward to the resurrection after the tunnel experience of dying.

In this atomic powered electronic age, if a man wants a challenge, let him listen to the still speaking Lord and enter the arduous labors of a pastor who teaches the mystery of life in the kingdom of God.

* * *

January 27, 1957 (Youth Sunday)

Topic: "Go Tell it Upon the Mountains"

Hymns: "Immortal, Invisible," "God of Our Fathers," "Fling Out the Banner"

Lesson: Acts 1:1-11. Text: "Ye shall be witnesses unto me both in Jerusalem and unto the uttermost part of the earth." *Acts 1:8.*

Some young people's groups desire help with their obligation to witness to Jesus Christ. Their concern is with both effective, attractive means and with overcoming embarrassment.

It is helpful to take away some of the stigma associated in some minds with aggressive witnessing. Actually, all life is a witness in either a positive or a negative manner. The essayist said that what you are speaks so loudly, I cannot hear what you say.

To ignore the cause of one's own nation's freedom or to neglect the group worship of a church is a witness to the world that these things do not matter. The silence of a Christian about his faith and trust is an indication that it is unimportant. Everyone witnesses in some way.

It is easy to witness when a message grips a person's imagination. Our young people have no reticence about describing the jet plane that crashed near Fort Dix. They have no hesitancy about telling of the football star who spoke at their hockey team's victory dinner. Things that are real, vital, and appealing to us are easy to tell.

This is the sense in which we need to see modern witnessing. Some regard it as a religious obligation apart from or contrary to their feelings. Actually, it should be the normal expression of one's experience and adventure with Christ in life. Then it will be neither onerous nor unreal.

1. The first requirement for a witness is a message. Something has to have happened and commanded our involvement. Here we see the gospel as good news about something God did for man rather than the announcement of a mere ideal for which man strives. The gospel is made up of deeds and facts about Christ.

2. There has to be a messenger with authority. The authority of a messenger is his concern, his personal commitment and sense of urgency in getting the message through.

This is where the ethics of the messenger must ratify the quality of the message. There needs to be a sense of splendor about the one who carries the message as well as the one of whom the message is concerned.

3. A means of getting the message of the messenger abroad is necessary. This is what the church means by urgency or mission. A young person is caught up by his cause rather than conscientiously coerced into formalistic witnessing.

There is an excitement and an adventure of things happening in the Christ of today which make news, good news or gospel.

So, starting at home and telling on the mountains, across the seas, the privilege of Christian youth witnessing is the high honor of telling what happens when Christ comes near to other young people.

* * *

February 3, 1957 (Boy Scout Sunday)

Topic: "Service is the Path to Mastery"

Hymns: "The Son of God Goes Forth," "This Is My Father's World," "Take Thou Our Minds"

Lesson: Luke 22:14-27, Text: "But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve." *Luke 22:26.*

When talks on service are made of such light substance today, we ought to go back to a giant of service like Robert E. Speer. He challenged real men in both the nineteenth and twentieth centuries by appealing to God with us in the form of a servant, even Christ.

In his volume, *Remember Jesus Christ,* Speer lists the five marks of Christ's service which can be the goals of our dedication to the Master.

1. Christ's service to God was in complete fidelity to the Father's wishes. He came not to do his own will but the Father's. He was obedient even to the death of the cross by voluntary choice. Because he fulfilled the Father's will there came the testimony, "This is my well beloved Son, hear ye him."

2. Christ's service to God was in the spirit of constancy. We have our seasons of vigilance and our times of despair. Christ was steady in his service even when his family questioned his sanity and his disciples despaired of their safety. He was always doing good.

Sir Bartle Frere was an African explorer of another generation in England. When he returned home after a few years' trek, a servant was sent to the railway station to bring him home. The new employee was told to recognize him as "a tall man who is always helping someone." Thus he found his new master unloading the heavy luggage of an old lady on the train.

3. Christ's service to God was in all humility and lowliness. Contrary to this spirit, Peter drew a sword to fight his way out of the garden of arrest. Jesus said, "Put up thy sword." Later, the chastened apostle exhorted believers to put away the pomp of earthly jewels and adorn ourselves in the humble spirit of the master. There was no harsh, arrogant striving in Christ. He relied on the spirit, on truth, on love, on righteousness.

4. Christ's service to God was unlimited in sympathy. Our charity falls off with receeding miles. But though bounded in Palestine, Christ exercised and taught a universal, world-wide concern for humanity. That is the everlasting thrust of the story of the good Samaritan. We need large interests, varieties, and extents in our Christian thinking of service today.

5. Christ's service to God was in the spirit of tremendous power. It was not self energy. It was done in God's power. When the temple police closed in on Jesus to arrest him at the whimsy of the Pharisees, they did not touch him. They reported to their bosses, "Never man spoke like this man."

The glory of life is not to gain but to be of use. We are not to seek to gain influence but to give away influence. We are not to lay up a life but to lay down a life. We are not to be chieftains but servants even as Christ our master was.

* * *

February 10, 1957 (Racial Brotherhood Sunday)

Topic: "The Risks of Brotherhood"

Hymns: "Come Christians Join to Sing," "Let There Be Light," "The Church's One Foundation"

Lesson: I John 3. Text: ". . . we should love one another. Not as Cain, who was of that wicked one, and slew his brother . . . because his own works were evil and his brother's righteous." *I John 3:11, 12.*

In the gathering intensity of struggle for racial brotherhood to be achieved, more people will face a cross since little can be done by pronouncement from comfortable cushions.

Jesus clearly taught that risk was involved in righteousness and in brotherhood. He never minimized the cost involved in following him. "Long is the road and hard the way, that out of hell leads up to light."

The first risk of brotherhood is that one must get involved. Otherwise, he is no brother. This is the parable of the Good Samaritan over again. Only the Samaritan got involved. The others passed by. A Christian gets involved wherever there is a need, a moral struggle, or a clear issue. Jesus said, "I send you out as sheep amongst wolves." He had no idea that wolves would be sheepish! It was never envisioned that a Christian would stay aloof from issues on the safety of his balcony. Even in Athens, before the Christian era, it was a law that every citizen had to take one side or the other on an issue. Today the majority play it safe. Somehow a Christian involves himself to further brotherhood.

The second risk of brotherhood is that one might get hurt. Again Jesus expected a sword of sorrow to pierce not only his side, his mother's but our own. There is the risk of persecution, the risk of loneliness, and particularly today the risk of disillusionment. Wilberforce endured his hurt in fighting for British anti-slavery.

Loneliness is perhaps the chief modern destructive weapon employed as social ostracism. It was worked on Socrates, the gadfly of the conscience in his day. It was inflicted on "the man of sorrows, acquainted with grief." It keeps modern church members silent.

Only prayer and faithful dedication can offset the acid of disillusion in any moral struggle let alone for brotherhood.

Third, there is the risk involved in waiting for God's results in his own time. Someone said, "The convulsions of history are the consequences of moral failure of men." "Only vigorous opposition to immense evils prevail." It took a seven day drill around Jericho to breech its walls—not an afternoon stroll!

Abraham Lincoln derived his stamina from a trust in God's working out the moral order. Elijah was restored from his fatigued despair when he saw again the providence of God.

Concludingly, the persistent risk to hazard ourselves in the fulfillment of brotherhood lies deep in our Christian souls. It is just what Private Quizz says to Janet Feller in Maxwell Anderson's book, *Eve Of St. Mark.* "It is something in myself, I don't understand, that seems to require it of me. It seems to be the best of me—the same inner self that turned to love you and no one else, that says, 'Give more than is asked of you . . .' We're free to go back or stay, save for what's in our minds."

Always it is the pearl of great price—the soul's integrity bought at great risk "For he that cometh after me must hazard all that he hath."

* * *

February 17, 1957

Topic: "The Power of God is Available"

Hymns: "Love Divine," "Break Thou the Bread of Life," "How Firm A Foundation"

Lesson: Romans 12:1-21. Text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Romans 12:1.*

I saw a railroad train driven by the power derived from snowflakes! The fallen snow melted and ran into the Susquehanna River. The river in turn flowed to the Safe Harbor Dam and entered a sluiceway to revolve a generator of electricity. The power was then wired to the electric locomotive. It was a case of conversion of God's physical power into electricity.

1. However, the basic spiritual power of God is love. It is active. Christ said that his meat and drink was to do the will of God. We can sense the psychic waves of love from our wife and children. So can man respond to the cosmic bombardment of God's love to the human heart.

This energy of God's love is a gift. It is replenishable. All energy is a gift as coal, oil, water, or wood. There is no spontaneous energy. Therefore, we can use God's power freely since he renews the love we pour out for him.

The energy of God's love is convertible to several forms and back again. The veterans of a New Jersey church desired to help a clinic in Melkavu, India. They worked overtime and converted their love to muscular labor, to money, to a check, to Indian currency, to powdered milk, to food in Melkavu children and thence back to Christian love.

2. How does the power energy of God's love work? It works by radiation. A florescent tube held over a radio transmitter will burst into light. A person who keeps Christ near his heart will be radiant.

The energy of God's love works by focus. It was focused in D. L. Moody after the Civil War and so changed the religious tendency of our times. Just as radio waves are silent in a room until brought to focus in a receiver, so God is near, waiting for focus in a dedicated person.

The power of God's love works by chain reaction. Frank Laubach never dreamed that his spiritual surrender would see his life used as a blessing to millions. As a result of his faith, millions now can read the Gospels around the world.

3. How can we get the energy of God's love working in us?

We need to make faith functional instead of nominal. We need to make our words become deeds.

We can restore broken contacts with God. Each autumn, heating engineers are called out by persons whose automatic heaters will not go on. The cause is that dust has separated the electrical contacts in the thermostat. As soon as the points are cleaned the furnace fires.

Flexible responsiveness or obedience will restore God's energy in us. A pilot who flies a plane blind must obey, no matter how he himself feels.

In conclusion, the power of God's energy in love is available to us if we keep alive the contact, if we convert this energy into its multiple forms and then release it again through our bodies as a reasonable service unto God.

How much potential energy there is in Christ's commandment to love God with all our hearts and our neighbors as ourselves.

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February 24, 1957

Topic: "The Reality of our Gospel"

Hymns: "My Faith Looks Up to Thee," "Stand Up for Jesus," "When I Survey the Wondrous Cross"

Lesson: Luke 9:1-26. Text: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." *Luke 9:23.*

In February 1956, the new destroyer escort, John Willis, was launched at Camden, New Jersey. In one holy, smashing moment it was christened by the widow who spoke her husband's name in tears. Who was John Willis?

He was a boy from Tennessee who enlisted in World War II as a pharmacist's mate. He found himself in the midst of hell on Iwo Jima. He was wounded and given aid. Instead of obeying instructions to rest, he rejoined his group under fire. He saw a marine wounded in a hole. He went to crouch by him. Eight times he threw back enemy hand grenades. The ninth one wiped out his life. Greater love hath no man than this than to lay down his life for his friends.

Our job is to demonstrate the gospel in action. For some, it is the only gospel they will see. A church needs to be more of a production plant instead of a speakers' bureau.

Some college boys got restless. One suggested that they go to a house with a bad reputation. Others concurred. But one with a Christian commitment said, "I won't go." No one went. Many men do things they regret for lack of strong testimonies by their friends. We need to use, first, the personal witness of truth.

Second, there is the personal strategy of love to make our gospel real.

A young Japanese boy recently studied at Lafayette College on the dedicated funds set aside by bereft parents whose son was killed in combat in Asia.

Samuel Shoemaker tells of a steel worker named Dave who asked a negro worker to his small industrial prayer group. The other replied, "I need a blood transfusion for my wife more than that." At the day's end, Dave took a taxicab and gave the transfusion to his laboring brother for the sake of Christ. It was an act of making the gospel real.

It is our personal service in Christ's name which makes the gospel real. Often we limit our practice to cultic services or theological propriety. Our master desires us to make the truth real in action.

Third, our personal service to make the gospel real may take the form of suffering. This seems strange to the ears of prosperous people. Yet the record of history shows that the path of suffering is the gateway to deeper love.

Five hundred Korean pastors died as martyrs in our generation. Look at the vital Korean church as a result! Kagawa gave his health in service for Christ and as a result the savior is a reality in the depressed areas where Kagawa worked. Our savior said that if they shall hate the master, shall they do less to the servants?

Our call today certainly includes personal piety and mastery of biblical truth. But it includes especially the expression of the gospel in the acts of discipleship. For by such deeds will this generation become aware that there is a people who have taken up the cross to follow Jesus Christ, their redeemer.

* * *

March 3, 1957

Topic: "What is Christianity?"

Hymns: "All Hail the Power of Jesus' Name," "In the Cross of Christ I Glory," "Jesus Shall Reign"

Lesson: Matthew 6:13-28. Text. "Thou art the Christ, the Son of the living God." *Matthew 16:16.*

In a multitude of popular definitions of the Christian faith, it must be stated that an historical answer is more exact than the varying subjective mood of any generation. Historically, Christianity is the belief in Jesus Christ as Lord and savior.

Theologically, Christianity is the developed system of beliefs that shows how man exists in tension with himself and God, but out of the incarnation of God in Christ he is redeemed and transformed. Then banded with others who love the savior, he lives a thankful life in the service of the kingdom.

The present problem of Christendom is a Christianity that Christians do not recognize. The New Testament's dynamic simplicity is almost foreign to the popularized and sentimental version of contemporary Christian expression.

Paul Tillich says that Christ is betrayed in the comforts of the suburb more than anywhere else. Another writer says popular Christianity is merely a humanistic volksreligion.

Then what are the essentials of a strong Christian faith today?

1. God is love.
2. God is like Jesus Christ, his son.
3. God is a forgiving Lord by means of the atoning death of Christ.
4. God is calling people to his kingdom.
5. God is now united with us in eternal life.

The strength of one and all of these facets needs to be declared in the unrest and spiritual hunger of this age. The realism of God with us is more healing than the humanism that announces we are like God.

How then does a man become a Christian? The counter question is how does he become anything else from a Moslem to a communist?

Of course he reads, he learns, he practices in any way he goes. But the single act that makes a distinctive Christian out of a mere observer is personal commitment to Christ as Lord and savior. Not all who act like Moslems are Mohammedans any more than all who act like Christians are Christians. The decisive core is personal commitment to the person.

That is why Jesus asks people today, "Whom do you say that I am?" He still calls, "If any man will come after me, let him deny himself and take up his cross and follow me—the Son of the living God."

What modern Christianity needs is not more discussion, but more decision, not more contemplation but more commitment, not more sentiment, but more sacrifice.

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March 10, 1957 (First Sunday in Lent)

Topic: "The Fateful Question—Who is Christ?"

Hymns: "When Morning Gilds the Skies," "Faith of Our Fathers," "Glorious Things of Thee are Spoken"

Lesson: Luke 14:25-35. Text: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." *Luke 14:27.*

There are two Christs in present day church life. There is the Christ who never lived and the Christ who really lived and lives yet. The Christ who never lived is a paper Christ of words and the ink of man's own ideal creation. The real Christ sweat and toiled, bled and died to rise again. The way to the real Christ is by friendship, as one cultivates the personal influence of the great diagnostic physician, Sir William Osler, who died in 1921.

1. The real Christ is an attractive person. He is inseparable from his words and deeds. He is not some religious ideal sought. He is!

Christ was a man's man. Imagine him facing the brutal mob who smote him and spit upon him. When reviled, he reviled not again. He carried his cross. He died with forgiveness on his lips.

Christ was at the same time a woman's man. Women are a paradox by nature. Christ could handle paradox in life. He was gentle and strong. He was joyous and sad. He was courageous but not rash. Most men go logically to one extreme or another. So women saw the great heart of Jesus in paradox.

Christ was a child's man. There is a wonderful painting of Christ in the garden. A girl sits on his knee. A boy, holding a modern plane model, sits at his feet. They ask, "How did you hurt your hand?" He loved children and they loved him.

2. The real Christ has a daring program. He announced the presence of the kingdom of God within us. Today we talk of it as some new order to be "dragged" in. He talked of its desire to be released from within.

He challenged the accepted standards of his time. What a scene it was when he cleansed the temple. We can imagine the guilty wrath of the scattered money changers and the irate pigeon carriers wildly clutching for their winging merchandise. For this and other bold stands Jesus stood to die.

He lived a life of reality in the midst of orthodox unreality. The subtlety of the healing on the sabbath reveals this to those who would feed and water a donkey but let a man remain in pain.

3. Christ was a transforming person to all who encountered him.

Chiefly, he taught the life of God for men. His parable of the Samaritan and of the prodigal son reveal the spiritual insights of the way of grace.

He probed the depths of personality in order to release life. He questioned to find and release the motivating forces of Nicodemus, Mary, and Peter.

He cleansed personalities by his own integrity, love, and sacrifice. Mary Magdalene was made new. Thomas was restored.

How can these works be done today by the living Christ? They cannot be done by a paper Christ.

We can remove the barriers we have built to keep him out of our hearts by sin or coldness.

We can take time to hold converse with him by reading Dr. Luke's Gospel until his spirit floods our own.

We can apply his word to our choices today and identify ourselves with him in daily life.

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March 17, 1957 (Second Sunday in Lent)

Topic: "How Can We Get Rid of Our Sins?"

Hymns: "Jerusalem the Golden," "We Praise Thee O God," "I Love Thy Kingdom Lord"

Lesson: Romans 5:1-11. Text: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." *Romans 5:1.*

Dr. James Stewart says in *A Faith To Proclaim* that it is very difficult to convince modern people of the forgiveness of sins. The reason is that this generation does not recognize its own tensions and guilts by whatever name they are called.

Even if there were no Bible, there is evidence of man's need of forgiveness in his literature and drama: Lady Macbeth's pacing the floor to rid her soul of one dark blot; the Puritan Pastor, as dying, he talks with Hestor, his illicit lover; Margaret in *Faust* as Goethe describes her plea for the dying betrayer. Modern literature adds its own notes to the classics. *A Streetcar Named Desire* shows the purposeless life of Blanche DuBois just as Willie Loman's fruitless heart is described in *Death Of A Salesman* or confirmed by J. P. Marquand's *Point of No Return.*

However, Christianity does not offer a technique of forgiveness nor a scaling ladder of effortful retribution. Instead, it announces the free and utter gift of salvation by the life of Christ, his death on the cross, and resurrection. It is the supreme gift of love supreme to overwhelm a rebellious heart into new life.

How does this happen? It may be described as in these main points.

1. Salvation comes by the initiative of a gift. Hosea is in the Bible because it is a spirit filled account of a poignant betrayal by a wife of her husband. Yet in sacrificial love he buys her back and makes her unloveliness, as a rejected woman, to become the loveliness of a restored wife. Because God's love is like that, the story of Hosea will ever remain the counterpoint example of John 3:16.

In such love, "so amazing, so divine," the burden of the soul falls off as the load did from Bunyan's pilgrim pack.

2. Salvation comes by the impact of a sacrifice. Alan Paton in *Too Late the Phalarope* tells how every man faces a calamity when either he will go under life's blows or he will rise renewed, healed, and simplified.

The cross of Jesus is a rude shock of what trapped good men can do to a good man. They will kill him to save their skins. It is the shock of insight in his sacrifice which drives men and women to see, believe, and to be made new. It is the life of Christ so freely given on the cross that bulldozes away pride to where a man is changed.

3. Salvation comes by the infusion of love. The love of God in Christ so fills our hearts as to overflow from our lives to others.

The Gospels tell of the woman who anointed the feet of Jesus with ointment and tears. To Simon he turned and said that she loves much because she has been forgiven much. The love of Christ made such a difference to Paul that he said, "What things were gain to me, I count loss for the excellency of the knowledge of Christ Jesus my Lord."

This free gift of transforming love poured out on a cross we receive by opening our hearts to appropriate.

* * *

March 24, 1957 (Third Sunday in Lent)

Topic: "Jesus and His Emotions"

Hymns: "Joyful, Joyful, We Adore Thee," "In the Cross of Christ," "Take Thou Our Minds"

Lesson: John 11:11-44. Text: "Jesus wept." *John 11:35.*

The rich, balanced emotional life of our Lord offers helpful instruction and transforming encouragement to the proper handling of our modern emotional conflicts.

The Gospels reveal indirectly the full color band of Jesus' emotional life. His enemies called him names because he was sociable. The children responded to hear him gladly. Even his teachings as in the parable of the prodigal son reveal a depth of emotional insight and sympathy.

F. W. Farrar has a helpful study in his volume, *The Life Of Lives.*

1. Compassion was one of the richest emotions in Jesus' ministry. He revealed it for the tense multitudes in the city, the hungry people in the desert, and the distraught demoniac in the hills.

2. Wonder elevated his feelings as he marveled at people's reactions. His heart rejoiced at the Capernaum centurian's faith—the like of which he had not seen in Israel. Little children with their sensitive eyes and expressive reactions never ceased to reward him when their grown-ups were so indolent and hard.

3. Grief crossed our Lord's spirit on several occasions. The sham of pious frauds who pretended always hurt him. The treachery of the sellers of doves and the money changers in the temple made his eyes blaze. One of his harshest statements was evoked by those who added moral burdens to the already discouraged souls. "It were better for them that they had never been born."

4. Jesus also reacted with displeasure at the selfishness of those who were born to love. You can sense his reaction to the quest of James and John to secure seats of honor. He rebuked the officious ones who sent away eager children and induced him to say, "Suffer the little ones to come unto me." Even the beloved Peter drew his tart rebuke, "Get thee behind me, Satan" when he tried to discourage Jesus from going to Jerusalem.

5. The master's self-restraint is a blessing to us in trial as we see him tormented by crafty questioners but always in poised command. Even when he was spat upon and reviled before Pilate he neither flinched nor reviled again.

6. He was troubled to the point of breathing deep sighs. When his own disciples jockeyed for priorities, he humbled his troubled soul and washed their feet in humility.

7. The deepest of all emotions was the groan of his heart. He did this when Lazarus died and the crowd wailed. Again he groaned as he saw Jerusalem, city of peace, spread before him but ready to kill him. In the evening prayer in Gethsemane he poured out his soul in surrender in sweat, thick as blood, to do his Father's will.

In our emotional tensions and fears we can go to him who was touched with the feelings of our infirmities but who mastered them. If we make him our master, then our lives will be masterful in his peace.

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March 31, 1957 (Fourth Sunday in Lent)

Topic: "The Man of Sorrows and His Joy"

Hymns: "Come Christians, Join to Sing," "Jesus Thou Joy of Loving Hearts," "Peace, Perfect Peace"

Lesson: John 4:1-34. Text: "My meat is to do the will of him that sent me, and to finish his work." *John 4:34.*

Jesus is a man of sorrows and acquainted with grief. He experienced the doubt of his friends, the rejection of his townsmen, the calumny of his enemies, the betrayal of a disciple, and the indignity of a crucifixion.

Despite these sacrificial and redemptive pains he was also a man of joy. He taught men to rejoice even in tribulation. He exulted in his spirit when the seventy returned from a mission filled with power. He enjoyed the simple gladness of breaking bread with friends. He had a sense of music and laughter and children's mobile feet.

What was the corrective balance between the pangs of his sorrow and the exaltation of his joys? Among many other places it is stated clearly at the well of Sychar. "My meat is to do the will of him that sent me." This was the inner joy that nourished the spent spirit of the man of sorrows.

There is a rich study of Christ's life in Robert E. Speer's *Remember Jesus Christ.*

Jesus revealed the secret of a joyful life in the midst of life's sufferings.

1. To do the Father's will is the secret of joy. Robert E. Speer points out from George Macdonald's *Robert Falconer* that it is a man's business to do the will of God as the main purpose of his life. In return God takes care of that sort of man and grants him power and providence. As a result, such a follower can have peace instead of fear. This organization should help us who live in the age of anxiety.

2. To do the Father's will is the test of joy. Some deny God's will openly and do their own. They are knaves. Others follow the crowd and they are slaves. But in every generation there are those who serve God's will. They are the brave.

3. To do the Father's will is the paradox of joy. Many think it is easy to do one's own will but hard to do God's will. Experience shows the way of the transgressor is hard. Some think it is the way of freedom to please self. But what shall a man give in exchange for his soul? Others decry goodness as a waste and prefer prudent self interest, but no man can follow an infinitely loving Father with a calculating concern. His rain falls on the just and the unjust.

4. To do the Father's will is the pathway to joy. This is the will of God that we believe on the only begotten Son. This is the will of God even our sanctification. It is the will of God that not one of the least of these my brethren perish. So here

is a call to faith and growth and service.

5. To do the Father's will is the reward of joy. It is adventuresome to follow the spirit as Annanias did to Paul's joyful conversion. It is enduring as the well remembered woman who cast in all her living to the treasury. It is rewarding as the little boy rejoiced to see his proffered loaves and fishes feed the multitude from the blessed hands.

In our paths of earth's sorrows the way to joy is the master's road of obedience to the heavenly Father's will.

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April 7, 1957 (Fifth Sunday in Lent)

Topic: "The Loneliness of Christ"

Hymns: "Onward Christian Soldiers," "What A Friend we Have in Jesus," "All Hail the Power of Jesus' Name"

Lesson: Matthew 26:31-47. Text: "And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, "What, could ye not watch with me one hour?" *Matthew 62:40.*

So often we press Christ's claim upon people. We forget he also has a claim from people. He needs their faith, their belief, their love. To many, Christ is only an ideal in the universal mind. People neglect to see his need for reciprocal love in the matter of their spiritual life.

Sidney Lanier portrays this need in poetry, *A Ballad of the Woods and the Master.*

Into the woods my Master went
  Clean forspent, forspent.
Into the woods my Master came
  Forspent with love and shame.
But the olives were not blind to Him,
  The little grey leaves were kind to Him,
The thorn tree had a mind to Him,
  When into the woods He came.

1. Christ had a loneliness in his human love and need for friendship which we can meet.

While he did forsake his mother and brethren to do his work, yet he never forgot them. In his agony on the cross he beheld his mother and provided for her.

Adults, impatient of the boisterous children hastened them away from him. They only drew one of his gracious invitations to let the little children come. Then he hugged them to him.

Perhaps the most poignant question in the gospel is "Will ye also go away?" The trap for Jesus was made. The crowds were thinning out as the issues became drawn. Many forsook Christ. He thought even the twelve might.

Who can tell how he needed his disciples unless he knows why Jesus took Peter and John up into the mountain of Transfiguration to pray?

2. Christ had a loneliness in his moral struggle against principalities and powers which we can meet.

He stood alone before the Pharisees and the other antagonistic sects. He felt spiritual force drained from him.

He stood alone and unafraid before the beady eyes of Caiaphas, his accuser, and the shifty glances of worried Pilate. But how he was alone in his struggle as in his earlier wilderness temptation.

He was all alone as the murderous sellers of doves joined the irate money changers in the temple to cry for his blood to be spilt.

He still needs us to stand by his side for truth and righteousness in every issue before us.

3. Christ was alone in the depths of his inner spiritual life deeper than we can ever share.

He was alone on the mountain at night to be sure of the Father's will. Then he chose his disciples. Often he would resort to quiet on a hill to keep in touch with him whose will was his meat and drink.

He withdrew a pace alone in Gethsemane from his loving companions. While he struggled to surrender himself to the cross, they slept. How disappointed is his rebuke: "Could ye not watch one hour with me?"

Even now Christ asks not so much the triumphant assent of our minds but the warm responsiveness of our hearts to a close association with him that is eternal.

* * *

April 14, 1957 (Palm Sunday)

Topic: "Would We Recognize Christ Today?"

Hymns: "Crown Him With Many Crowns," "Jesus Saviour Pilot Me," "Lead On O King Eternal"

Lesson: Philippians 2:1-11. Text: "Let this mind be in you which was also in Christ Jesus . . . " *Philippians 2:5.*

Saint John Adcock's poem, *The Divine Tragedy,* reveals our Palm Sunday struggle with a living Christ in our midst.

When a blithe infant, lapt in careless
  joy,
Sports with a woolen lion—if the toy
Should come to life, the child, so direly
  crost,
Faced with this actuality were lost.
We do but ask to see
No more of Him below than is displayed
In the dead plaything our own hands
  have made
To lull our fears and comfort us in loss—
The wooden Christ upon a wooden
  cross!

Our concern in today's moral struggle is not would we recognize Christ, but will we now recognize the Lord who lives in our town.

1. Yes, we would recognize Christ by the genuineness of his life.

He was tempted to sell his soul for the kingdoms of this world but he was true to his Father. He met life creatively with a fresh insight into all values and every relationship. He challenged the best to emerge from everyone.

He opposed the Pharisees as strictly legal puritans. Their concern with perfunctory law blinded their prophetic concern with the living spirit.

He challenges us today to follow his way rather than attempt to reduce life to a code which, with selfish pride, we can say we have attained.

2. Yes, we would recognize Christ by the compassionate service he rendered.

He was tempted to turn stones into bread and yield to materialism. But he was mindful of his spiritual nature and taught a kingdom which provided for the commonweal.

He challenged the covetous in every area of life: the temple money changers, those who sold sacrificial sheep, the tax gatherers, and those envious of their inheritances. In Christopher Fry's play, *The Firstborn,* Moses says to Shendi, his brother who serves the Egyptians for gain, "The golden bear, success, hugs a man close to its heart; and breaks his bones."

Today Christ invades our commercial corridors to show how evil develops in covetous money making. "For a cap and bells our lives we pay." Our moral fibre is tempted by what will happen to our pocketbooks.

3. Yes, we would recognize Christ by his loyalty to the highest wishes of the Father.

He was tempted to expediency as a policy when the devil asked him to jump from the temple. Always Christ challenges any system that enslaves people by expediency. He allied his life with integrity, truth, and beauty.

He challenged the play safe policies of Caiaphas and Pilate. He stood alone trusting in God before the silent crowds.

Now he asks us to stand out as light in the darkness of the age of compromise.

Dr. Fosdick in *What is Vital in Religion* shows how Nicodemus, Joseph of Arimethea, and Saint John withstood the clamor not to recognize Christ, as we must, when he challenges organized religion, organized business, and organized politics.

* * *

April 21, 1957 (Easter Sunday)

Topic: "The Vision of Easter Yet to Be"

Hymns: "Jesus Christ Is Risen Today," "The Day of Resurrection," "Hark, Hark, My Soul"

Lesson: John 20:1-18. Text: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." *The Revelation 21:1.*

Dr. Bonnell, of Fifth Avenue Presbyterian Church, New York, says that seventy per cent of his radio audience's questions, during one period, dealt with immortality. Modern man's mood is betwixt wistfulness and despair. Therefore, let us proclaim the vision of Easter yet to be as an exposition of the meaning of Christ's resurrection.

1. Easter yet to be will be a fulfillment of the longing of every age for the hope of immortality. The pyramid at Cairo and the stone age burial pot at Beirut are examples of ancient man's wistful longing for life eternal.

American literature betrays the same seeking in our own time. Gamaliel Bradford in *Life and I* says that no matter how we laugh or how hard we work, there is always the cold dread of death. Even William James said as his years diminished that he needed the hope of immortality to give meaning to reality now.

Even Fred Allen, the famous television comic, caught life's frustration, before he died in 1956, when he published *Treadmill To Oblivion.*

But we hear the promise of Christ, "He that believeth in me shall never die."

2. Easter yet to be will clarify the doubt in modern men whether Christ is the son of God and actually arose from the dead.

The only evidence we have is that he died, that he was buried, and that the apostles were transformed by the resurrection hope. As Saint Paul expressed it in I Corinthians 15 "If in this life only we have hope, we are of all men most miserable." If Christ is not risen from the dead we are still in sin and without hope. In the vision of Easter yet to be, we shall know him as we are known now!

3. In the Easter yet to be we shall sense more fully the vital presence of our unseen companion, Christ.

Men of all ages have been touched by his nearness: Paul, Saint Augustine, Saint Francis, Luther.

Even men in our time have felt him, as when Rufus Jones felt Christ blessing him one night in the dark on a boat deck going to Europe. In the morning, a radiogram told him that his little boy had passed away, back in America. But the unseen Christ had prepared him.

4. In the Easter to come we shall have conquered the fear of death. We shall be like Lazarus as in Eugene O'Neil's play, *Lazarus Laughed,* when he says to Caligula in Athens, "I do not fear death, I have been raised from it."

We can live and say with Whittier, "I only know I cannot drift beyond His care." When the fullness of Easter comes we shall know our sins have been forgiven and we have been redeemed for that eternal life for which we were made in the first place—even by Christ who rose again.

* * *

April 28, 1957 (Christian College Sunday)

Topic: "A Christian View of Education"

Hymns: "Guide Me O Thou Great Jehovah," "Where Cross The Crowded Ways Of Life," "Lord Speak To Me"

Lesson: II Corinthians 4. Text: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." *II Corinthians 4:18.*

In September 1873, Robert Louis Stevenson commented in a letter about a Scotsman with whom he had talked. The rugged thinker said, "If a man has something beyond, he need not live in despair." We live now by the eternal. Modern man is weary because he lives by the temporal. The Christian view of education is to teach how to live in the full horizon of eternity.

Our problem is the confrontation of Christian education in a secular world.

As James Stewart tells it in *Gates of New Life,* man has three religious sensations: man seeks God, God seeks man, and then there is also a void where God seems far away. Out of this blank spot has come despair and a rejection of God as the sovereign.

To replace the lost center of his faith, man has exalted various forms of humanism. But mankind himself is no adequate god. The result is the sheer materialistic humanism of today.

Chaos follows in the path of man being his own god. A loose morality based on free expressionism of every instinct follows. The result is emptiness of soul and boredom of life. As J. B. Phillips says in his book, *New Testament Christianity,* "What good is it to have 3-D television but have no purpose or outlook on life." Berggrav of Norway says, "Today, we are like a ship without a rudder amidst the changing tides of force." "We are caught," says Nels Ferré, "in the centrifugal force of disintegration."

But all is not lost. The Christian cause, albeit a minority one, still raises its voice in Christian education. Here are the three exalted principles held before a world sick of its own selfishness.

1. Man is made in the spirit of God and only finds his destiny when he fulfills his spiritual nature.

2. God has visited man on his planet by becoming incarnate Christ. The Christian way includes insight as well as accumulation of facts. Man must also make a response and not be a mere spectator of life whirling about him.

3. Life for mankind is lived against the background of relevance to God's own activity on the earth. The Lord is trying to illumine man, to educate man for his role as manager of the earth and maybe other planets.

In conclusion, this calls for parents to give their children an education in a Christian college, not a secular one. It involves a difficult role for Christians to witness to Christ though they serve as teachers in a secular educational institution. It is a challenge for Christian young people to see and espouse the Christian view of life while they are yet in their homes, their local churches, and secondary schools.

* * *

May 5, 1957 (National Family Week)

Topic: "After You Are Married"

Hymns: "Love Divine All Loves Excelling," "Be Thou My Vision," "O Perfect Love"

Lesson: I Peter 3. Text: "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." *I Peter 3:7.*

While the kingdom of God comes in the heart, it will probably come to the heart in a home or not at all. Marriage adjustment, says Saint Peter, is important to the efficacy of one's prayers.

After you are married there are at least three things to keep in mind to keep your hearts in tune with each other and the Lord.

1. Have a sense of the problems involved in any marriage. Chesterton says there are no compatible marriages by nature.

There are specific conflicts that arise. Laboratories have classified most complaints in marriage but these are not the real problem. Sex is a crux to marriage but not the key either. The basic key is not the problem but the person behind the issue.

The basic conflict in marriage is a natural conflict between men and women. In our generation this biological conflict is heightened by social competitive life between men and women seeking significance in each other's spheres.

So the real conflict is in one's own heart. Each must deal with his own ego and his own maturity. Marriage is like a film developer. It only brings out the picture already in the heart.

2. Be a master of the Christian techniques to solve basic conflicts in normal marriage.

There are specific techniques that each happy husband and wife develop. One pair used an old sugar bowl to exchange notes of need or appreciation for extra kindness. One woman always baked a special cake. One man went out of his way to buy a box of candy.

There are also basic techniques. They involve mutual submission or a proper recognition of graded responsibilities. When two people ride on one horse, one person has to ride behind the other. If graded responsibilities are recognized in a surgical team or by nine men playing baseball why, but for ego, should it be hard to see this in family life?

The key to proper submission is the fundamental surrender of heart to Jesus Christ's mystery.

3. Maintain the core of love after you are married.

By definition, love ought to be a dynamic growing relation and not a static attainment.

Basic to marriage is a concept of love that has a plus in it for one's partner so that it can be shared.

The key to human love is to have such a sense of Christ's love in us as to be able to return his love and also share it in spiritual union as husband and wife.

Therefore, let couples love each other even as Christ loved the church and gave himself for it.

* * *

May 12, 1957 (Mother's Day)

Topic: "Godly Mothers and Godfearing Sons"

Hymns: "Guide Me O Thou Great Jehovah," "God of Our Life," "Saviour Again to Thy Dear Name"

Lesson: Acts 17. Text: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also." *II Timothy 1:5.*

One of the goals of the Christian fellowship is to have the faith of godly mothers translated into God-fearing sons. This beneficial step is what took place in Timothy's life to call forth Paul's approbation. It is also the theory of Christian education espoused by Horace Bushnell. Yet practically it is not always an easy transfer especially during rebellious adolescence of inquiring college years.

Therefore, let us consider some of the reasonable approaches by which a godly mother may awaken a God-fearing faith in her son after he has outgrown his childlike admiration of her faith.

Two basic categories of reason are available. First, there is the result of a sincere evaluation of Christianity. Second, there are the arguments for the plausibility of Christianity.

It takes faith, no matter whether one is a believer or an atheist. Neither person can prove his case materially nor conclusively. Therefore, it remains a matter of which is a more probable way or a more beneficial way to live by faith.

In an evaluation of the Christian life one comes to the following notations.

I.

1. It furnishes a business ethic which works in America and which non-Christian Asiatics feel would solve their burden of corrupt practices. There non-Christians do not have the same standard of personal integrity as taught in Christianity.

2. Modern psychiatry tends to ratify many of the Christian teachings about personality and adjustment. If this is the way one goes when he is in trouble, it ought also to be a way to go before trouble begins.

3. Modern psychology ratifies the Christian emphasis on love. Read *Love or Perish* by Smiley Blanton.

4. Literature, both classical and contemporary, attests to the moral truth of the Christian way of life as opposed to the fruitless way of *Point of No Return* or *Death of a Salesman.*

5. Last of all there is the witness of Christian character and its joy as opposed to the tragedy of non-Christian emptiness of life.

II

The second main categories of argument for the Christian life are the presumptive reasons.

1. There is evidence of a God of design in the order of nature.

2. There is evidence of the reality of the unseen spirit in the analogy of modern electronics in radar and radio.

3. There is evidence of a divine overlord in the presence of man's moral nature.

4. There is evidence of a divine reason over life in the way history unfolds providentially for good.

5. There is the supreme challenge of the personality of Christ.

Since man must live by faith, these presumptive evidences in favor of Christianity can help doubters or skeptical sons to appropriate and mature in the faith of their godly mothers who pray for their spiritual stature.

* * *

May 19, 1957

Topic: "Spiritual Healing"

Hymns: "Dear Lord and Father," "I Sought the Lord," "How Firm A Foundation"

Lesson: Luke 8:40-56. Text: "And Jesus said, 'Somebody hath touched me: for I perceive that virtue is gone out of me.' " *Luke 8:46.*

Whatever be people's varied reactions to spiritual healing, it is a subject worthy of study. The New Testament is full of our Lord's healing ministry. The modern public is health minded. The churches in England, Scotland, and America are healing minded as well as psychologically centered. What is the workable, valid truth on spiritual healing without going to extremes?

1. Certainly spiritual living in Christ makes for a higher level of physical spiritual life in a general way. The laws of his kingdom bless love and forgiveness and recognize hatred and revenge as harmful.

Dr. Leslie Weatherhead has a large volume on *Psychology, Religion and Healing.* It is worth reading. It shows how Jesus used suggestion, analysis and psychic influence in his miracles of healing.

2. Suggestion is the second key word in spiritual healing. It is the technique of reaching the depths of a person's imagination. There are varied means of doing it from a casual to a trained way.

Hypnotism is one form used by trained workers. But a more usable form is affirmation. While Coué is repudiated today for teaching that "everyday I am getting better and better," nevertheless he did work on a powerful principle that affirmation sends suggestion down into the person.

3. The third truth of spiritual healing is the use of modern emphasis on the subconscious or the unconscious part of personality. Here is where the giants of modern psychology made their contributions: Freud 1856-1937, Adler 1870-1937, and Carl Jung 1875. These three men were related in study, and stress the forceful drives that come out of the unconscious. This is the area of fundamental emotion where Jesus must reach to transform us.

4. Today's healing science is stressing what Jesus showed of the interacting of spirit and tissue, or body and mind.

All emotion has a physical reaction. Here is the importance of spiritual living, the use of positive suggestion and the solution by grace of one's unconscious problems.

5. For the everyday Christian, his salvation can be more than future bliss. It can bring peace now by the re-education of his whole nature by Christ. His fear, loneliness, and selfishness can be overcome. The love of Christ can overcome immature emotions. He can express the "fruit of the spirit," or what Dr. John Schindler calls, in *How to Live 365 Days A Year,* the positive emotions of equanimity, courage, cheerfulness, resignation, determination, and pleasantness.

Dr. E. Stanley Jones has expressed a basic truth, when he said, "Everyone over forty years of age should undergo conversion on general principles."

* * *

May 26, 1957 (Memorial Day) (Ascension Sunday)

Topic: "How to Make A Church Evangelistic"

Hymns: "Christ for the World We Sing," "Blest Be the Tie That Binds," "Soldiers of Christ Arise"

Lesson: Acts 8:26-40. Text: "Then the spirit said unto Philip, 'Go near, and join thyself to this chariot.' " *Acts 8:29.*

The definition of an evangelistic church is one that uses every possible means of reaching people outside the church to bring them to faith and life in Christ. This may even mean running along side of the chariot of a Queen's prime minister.

The prerequisites to such an evangelistic church are the acceptance of regeneration as the basis for evangelism, the use of psychological insights to make evangelism effective and the employment of sustained methods to be instant in season and out.

There is also a need for a purpose to win people to Christ. The pastor must be on fire for his master and for people. The congregation must see evangelism as its responsibility. The power of the Holy Spirit himself is the only real power to complete the work.

In the general sense of an evangelistic church, the work will be situational evangelism. This means seeking and winning people at any and all times as circumstances and the Holy Spirit make them responsive.

Where a church maintains the evangelistic mood all year by prayer and a church tone aiming at winning people, then more persons will come to confession of faith in Christ.

Situational evangelism recognizes what Henry P. Van Dusen describes as the six religious crises in a person's life. These are the formulation of a personality, marriage, childbearing, the first taste of middle life or failure, the loss of loved ones, and the facing of one's own death. Recently two sets of parents were brought closer to the church by their agonizing concern for their children who were victims of cerebral palsy.

Visitation evangelism is one of the best ways a congregation can have its own members grow in grace as well as win new believers. Like the disciples who rejoiced after the mission of the seventy, modern disciples become enthusiastic over their direct and simple home visitations for Christ.

Educational evangelism today is different than it was two decades ago. Then it was an automatic sort of winning people. Since the war's chaos, it is a teaching ministry to a desperately hungry generation who have no spiritual presuppositions. The old catechetical questions take on a tangy basis for discussion: Who am I? Where did I come from? What is life for? How can I find God?

Fellowship evangelism is a low pressure means of keeping people in touch with the church so they can be won when the circumstances are right. Fellowship evangelism lifts the social life of the church out of mere clubbiness and makes it spiritually alert and attentive to the heart needs of people for Christ and his personal followers.

* * *

June 2, 1957 (Children's Day*)

Topic: "What Are the Conditions of Discipleship?"

Hymns: "Stand Up for Jesus," "My Faith Looks Up to Thee," "When I Survey the Wondrous Cross"

Lesson: Luke 9:1-26. Text: "If any man will come after me, let him deny himself and take up his cross daily, and follow me." *Luke 9:23.*

It would be so much simpler if there were a certain deed or a colorful mark which would make us disciples of Christ. There is a degree of weariness and confusion in organized religion which is not commensurate with spiritual results. Often, church life is like children playing with grandfather's buggy: "Now it is your turn to be horse and pull the wagon."

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*Actually June 9. Moved up one week to avoid conflict with Pentecost Sunday.

The answer is that Jesus saw discipleship as a new life, new heart, new mind rather than a laborious yoke. The way of discipleship is threefold.

First: It is a personal friendship with Christ.

Christ called men to an operational discipleship instead of a cogitative one. He said to one, "Go sell;" to another, "Come after me." There was a progressive process to his teaching. Men learned in experience by degrees, not all at once nor without faltering. His early test of discipleship was not credal in the sense we use it. It was a direct answer to a direct question. "Who do you think I am?" The answer was, of course, "Thou art the Christ." What he looked for in men was such friendship that his life had soaked down deep into their basic imaginations.

Second: Discipleship involves a change of viewpoint.

A new coherence came into the lives of his followers. Instead of fear, they found love. A new obsession took hold of them. Where once they lived for self and sense, some of their preoccupations lost interest. They became engrossed on a higher plan and the lower elements withered. A new joy of significance and belonging came with discipleship. This was never the case when a man was master of himself. There came instead of selfish demands, a deeper desire to want to be with the Lord.

Third: An application of Christian love to life's relations is the third condition of discipleship.

Bishop Ralph Cushman describes it as seven steps to vital personal relationship with God.

Dr. Fosdick describes it as a new way of looking at life, at money, at the world.

Dietrich Bonhoeffer of German martyr's fame spoke of discipleship in terms of maximum instead of minimum daily demands.

Brother Lawrence spoke, from his scrubbing pots and pans, of discipleship as one's chief way of life in all circumstances.

So here in Christ is a person to know, to follow, to bring into all of life. In doing so, he transforms that life and becomes the savior.

* * *

June 9, 1957 (Pentecost Sunday)

Topic: "The Frontiers of Modern Pentecost"

Hymns: "Spirit of God," "Holy Spirit, Truth Divine," "Breathe On Me Breath of God"

Lesson: Acts 2. Text: "The people therefore that stood by, and heard it, said that it thundered; others said, an angel spoke to him." *John 12:29.*

Pentecost is still a forward movement. It is more than retrospect at a glorious day of spiritual power. Our problem is to recognize in the familiar Jerusalem surroundings of our own parish what are the frontiers of the Holy Spirit today.

Why is it imperative that we see what the Holy Spirit is trying to accomplish today? The answer is we are in a changed world from our fathers. We live on the ruins of two wars and face the singed edge of a continuing third carnage. Yet we indulge in an era of prosperity. At the same time population is growing rapidly and these turbulent children are becoming persons. New social concepts are evolving slowly and yet rapidly. A technical age has changed our customs. There is an air of optimism at the same time there is a mood of realism and defeat. As a result, there are new spiritual values abroad in the community. There is an opportunity to make this an era of spiritual advance or chaos.

What are the frontiers on which the brave spirits of modern Christians can grow?

1. There is the realm of a psychology of wholeness. Enough insight has been demonstrated to permit the church to be a healing institution for distraught or anxious persons.

2. The do-it-yourself movement is an indication that Christianity must be lived out in daily life rather than confined to an orator in a pulpit.

3. Positive theology has overcome a negative approach as more mature: just as grace is higher than law. The Bible is a more real book to many and not an index only of proof texts.

4. The task of the church has been clarified as a mission into the world rather than as a haven of rest. The church, as in Korea and China, is called upon to suffer for Christ's sake.

5. The nature of the church has been rediscovered as a redemptive society, says Elton Trueblood. It is made for a committed membership and not for spectators only. This means Bible study and the fruit of the Spirit in life. The church is also an ecumenical fellowship.

How can this be accomplished? First, we need to develop more of a layman's church where the people lead and serve on both a local and national level.

Second, we need to use small closely knit groups within the parish for prayer and study.

Third, we need to witness by word and deed in the circles of our own labor and management jobs, by the radiance of our faith and joy.

Fourth, we need to sense a deeper mystery of God-with-us, as J. B. Phillips says in a book, *Your God is Too Small.* This will involve more devotion and yet more simplicity of life.

What it boils down to is personal dedication to develop discipleship in obedience to Christ apart from the dominance of our contemporary mob neurosis. Some people will hear only the thunder of progress today; others will see the frontiers of God's new Pentecost.

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June 16, 1957 (Father's Day)

Topic: "The High Cost of Victorious Living"

Hymns: "O Brothers Lift Your Voices," "Be Thou My Vision," "Once to Every Man and Nation"

Lesson: Judges 7. Text: "The Lord is with thee, thou mighty man of valor." *Judges 6:12.*

In a *Reader's Digest* article, A. J. Cronin wrote: "The almost forgotten path to true success and happiness for each of us is to deny ourselves." Gideon was a man of valor because he let God grant him victory in the hands of disciplined men rather than in the proud stampede of a wild mob of men.

Actually desire is death and discipline is life. As Thomas à Kempis put it, without denying thyself there is no liberty. Self conquest is the key to life. Saint Paul showed how the path of duty, while arduous, was the road to the prize.

Life's recorded history is full of men and women who have learned the high cost of victorious living. Even our Lord was willing to be made a servant to win eternal life for us.

Abraham Lincoln gave his life for a cause which we are still trying to work out to a satisfactory conclusion.

Louis Pasteur spent his life to yield us a modern concept of medicine.

Evelyn Chandler became a women's skating champion and upheld her title because she practiced rigorously each day.

Paderewski became an immortal piano player. But he said, "Before I became a master, I was a slave." He practiced diligently each day because the path to victory is one of high cost. This same theme is repeated in *The Benny Goodman Story* which tells of the great clarinetist. It is the same theme in this two hundreth anniversary of Wolfgang Mozart.

Mount Everest would never have been climbed by Hilary and his friend from Nepal without discipline and self sacrifice.

Therefore, our religious message from the New Testament is (1) to aspire, because we are what we think about. (2) To practice daily the dominant mood of self-denial. (3) To realize that out of the heart are the issues of life. If Christ be in our hearts then we can become men of discipline and hence of valor.

Today calls for dedicated men to serve God in the big issues of the day in one's own heart, one's family, one's town, the nation, and in the world. The way is not to the swift or to the strong but to men of dedicated spirit.

* * *

June 23, 1957

Topic: "The Rebel in the Heart"

Hymns: "Love Divine All Loves Excelling," "Lead Kindly Light," "My Faith Looks Up to Thee"

Lesson: Luke 11:14-28. Text: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, 'I will return unto my house whence I came out.'" *Luke 11:24.*

One of the profound insights of the Bible concerns the rebel in every one's heart. It is a key to our understanding and control of human nature. Saint Paul says in Romans 7 that the good I wish to do, I do not accomplish. Jacob who became Israel knew the deceit of his own heart.

This phenomenon of human life provides a main feature in literature as the struggles of humanity are described by Goethe and Milton.

But the Bible goes on to provide a renewal of life despite the rebel in the heart. The law of life is that one law must be overcome by a higher law. This is where Christian redemption fits in. The same old energies are now rechanneled.

The story of the prodigal son offers a good case history in the conquest of the rebel in the heart by the love of Christ.

First, it is a new direction to life that comes from our Lord. It is an about face. This involves recognizing the person as he is, where he is going. It is coming to see oneself plainly. The next step is to take a radical move to clean out the sources of evil. This is what is generally called conversion. Then comes a check on the human body as an instrument of sin. This involves redirecting old energies and habits lest the old spirit return to its former haunts. Finally the new direction in life is made possible by counting heavily on imputation of Christ's love. This theological term needs to be explained as a renewed and renewable gift to supply our lack of soul energy to keep on the new direction. By his unfailing love we are steadied.

The second step in conquering the rebel in the heart is to secure a new elevation of life. This means a new sight on a new target, after turning around to where we can even see it.

Devotionally, this involves a change in life aims. It concerns itself with a deeper penetration of Christ's spirit into our hearts. It means a closer union with him in terms of practical thought control.

The result of such change of direction and a change in life elevation so as to be on target will be a conquest of the rebel in the heart.

Instead the Spirit of God will fill the void with the fruit of the Spirit which is love, joy, and peace.

* * *

June 30, 1957

Topic: "What is Your Dream Church?"

Hymns: "The Church's One Foundation," "I Need Thee Every Hour," "I Love Thy Kingdom, Lord"

Lesson: Acts 5:1-29. Text: "And by the hands of the apostles were many signs and wonders wrought among the people. . . . and believers were the more added to the Lord. . ." *Acts 5:12, 14.*

Everyone has a picture in his soul of a church dear to his memory or the image of a dream church he would like to find. It is probably made up of a composite group of desirable qualities of many churches but it is his dream church. What are its characteristics?

1. It would be a strong believing church.

a. It would be made up of members with firm gospel convictions as they face the issues of our day. Great churches of the past faced the problems of the period sacrificially and soundly. Today we need to go ahead of our tradition to new issues. b. It would be a group of Christ-commanded people. Our generation is one of compromise. The dream church would feel the constraining love of Christ to go into the world to win brethren for him. c. It would be a group of members with Christ-changed lives demonstrating the new birth of personality. d. It would be a church of people serving a Christ who conquers kingdoms and faces moral issues in politics squarely. e. It would be a church of followers of a Christ who calls to vital charity in the widest sense of the good Samaritan.

As Elton Trueblood puts it: The church would have a new meaning of committed church membership.

2. It would be a strong missionary church.

Today a missionary church is one with a mission into all the world rather than just a missionary sending church. a. It would be a church of gathered believers whose aim is to permeate their area with the Christian life message. b. It would be a witnessing church because it has good news of eternity and life redemption experiences to tell. c. It would be a church that proclaims personal growth for new seekers and mature Christians alike. It would have a program to develop this. d. It would be a healing church where love and Spirit in their powers heal lives in body and in mind through the psychosomatic process of life. It would be a fellowship to sustain the weak by the prayers of the strong. e. It would be a serving church. Where money is often our blind spot or only means of religious expression, personal service would be a more active means of grace.

A Christianity that cannot move us to make our dream church come true can hardly be expected to move pagans or Hindus to follow Christ.

Our dream church is a personal challenge to the growth and vitality of our own deepest faith in Christ.

* * *

July 7, 1957

Topic: "Applying Christianity to Business"

Hymns: "Jesus Shall Reign," "Once to Every Man and Nation," "We Thank Thee, Lord"

Lesson: Romans 12. Text: "Recompense to no man evil for evil. Provide things honest in the sight of all men." *Romans 12:17.*

One of the great problems of every earnest Christian is living his religion in the midst of life, in business, and in industry.

In the sincere story of *A Man Called Peter* there was filmed an episode in which Peter Marshall helped a senator vote according to his conscience, when pressures were applied against him. Unknown citizens face the same trial every day.

There are four areas where Christianity needs to be applied to modern business life.

1. We need to declare Jesus' teachings were principles more than legalistic rules. Rules make for quantitative ethics. So much is good. So much is bad. Motor vehicle laws prescribe a safe limit from a stop sign. An inch less is illegal. The Christian ethic is not a strict matter of inches or miles. It is a matter of spirit—in receiving the way of Christ and in applying it in business.

2. We need to declare Jesus' teaching to the vast problem of covetousness. Here is the root of most of our problem. We live in a money culture. Souls are bought and sold for dollars. We have a dollar expediency. Jones is our downfall. However, an appreciation of Jesus' word on stewardship and singularity of soul will offset our normal covetousness and give us control of selfishness.

3. We need to declare Jesus' word on the meaning of life: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." For a time men's needs were satisfied by dollar raises. Now men need more than money to make incentive. They need purpose and a sense of meaning in life which is a spiritual domain. The meaning to his co-workers.

4. We need to face a progressive march in Christian ethics in life. Often we have been extremely conservative in the church to meet social problems. But, the spirit of Jesus' teachings is marching on, even apart from the church, if the church will not espouse them. For example, look at the contrast in factory conditions over the last sixty years; look at the hard time there was to get safety legislation passed for railroad workers and coal miners. None of us desires to go backwards. As Christians in business we should lead!

The ethics of Christ are spiritual principles not laws. They march on in ever widening application.

The Christian way is to overcome evil with goodness in visible demonstration.

The Dean of the Boston University Business School wrote:

"Oh," the old man said, "Business is business:
It's warfare where everything goes.
Where every act that pays is fair,
And all whom you meet are foes.
It's a battle of wits;
It's a heartless rush;
It's a tearing, wearing fight.
It's a trick of the strong to win from the weak,
With never a thought of the right."
And he struggled and schemed and pushed men aside
And he fought to gain his way.
He bartered his soul for the glitter of gold
And the scorn of the world was his pay.

"Business is business," the young man said.
It's a game in which all must play.
Where every move must accord with the rules
And no one his fellow betray.
It's wholesome and clear
It's full of good will
It's an urging, surging game.
It's a mission to serve in your own day and age
And a guerdon to honor your name."
He sought and he bought, and he brought from afar
And he served with a conscience clear.
And the wealth that he won, was more than gold—
It was honor and love and good cheer.

* * *

July 14, 1957

Topic: "A Worthy Goal to Supplement Your Faith"

Hymns: "Mid All the Traffic of the Ways," "O Love That Wilt Not Let Me Go," "I Am Trusting Thee, Lord Jesus"

Lesson: II Peter 1. Text: "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge." *II Peter 1:5.*

Growth in Christian piety seems like a strange topic for modern people. But at mid year as well as at New Year our souls remind us we can live closer to God than we do.

1. We need to ask ourselves whereunto we have attained in Christian growth. Peter was mindful of his changing life as reflected in his several names. Once he was a boisterous rolling stone. Then he became a steady rock. Have we grown?

2. We all need to add to our spiritual lives in a growth process. Christian life is dynamic and capable of fruit bearing. It is not a state or status. Most persons have a quantitative Christianity or a calibrated standard. If they can pass or even sustain that they consider themselves fortunate. Peter says, "Go on, add to it."

In visiting a federal prison in Pennsylvania, I was asked to walk through an electric arch to detect concealed weapons. No bells rang or lights flashed. I passed the test. That is the way some consider their Christian life—to meet a minimum standard.

3. But Peter portrays a worthy goal of adding to our faith in areas where we should develop beyond elementariness. His word "to add" is a derivation from the same root as choreography or the dancing and staging of a modern television show. In other words, we are to produce action in our life whereby we add to our faith the qualities of virtue, temperance, patience.

Each of these goal-attributes is a worthy objective in itself.

Virtue means excellence or splendor. It's what the negro said, "I'se got a glory in my soul."

Knowledge is an expanding sense of understanding and discretion which leads to full knowledge.

Temperance is holding oneself in check with regard to passion, appetite, or power.

Patience is steadiness or constancy. It is the character of endurance under stress.

Godliness is reverence in relation to God.

Brotherly love is the prime test of unfeigned love for others.

Love, itself, is benevolence or the trouble and toil love goes to for another's sake. This is the source and secret of life.

4. We need to realize each virtue is the soil for the next grace to grow. It is not a case of calibrating so much of each grace cautiously. One has to follow fully that the next may come in turn. If one area stops growing, the others do, too.

So on we go to grow in grace, pursuing on to fruition and away from barrenness; on to sight and away from blindness.

* * *

July 21, 1957

Topic: "Have I the Right to Marry Whom I Please?"

Hymns: "Majestic Sweetness Sits Enthroned," "Immortal Love Forever Full," "All Hail the Power of Jesus' Name"

Lesson: Judges 14. Text: "Then his father and his mother said unto him, 'Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?' And Samson said unto his father, 'Get her for me; for she pleaseth me well.'" *Judges 14:3.*

Silently and relentlessly like the dark flowing river, family after family faces a youth who stridently asks, "Have I not the right to marry whom I please?" Then despite all the wisdom of maturer hearts or even one's own better judgment, impulse or passion leads the youth, like Samson, into a marriage of uncertain strength.

The crux of the problem persists whether the issue is divorce, or mixed marriage, or consanguinity, or alcohol, or other social prudence.

What guide posts can help every one in a situation where this riddle of a question is asked?

1. The policy of self-interest has never been a firm basis for a lasting marriage. It has always been the door-way to sorrow. The Bible and life show that life on selfish terms just does not work out.

This was the real issue in the now calmly remembered case of Princess Margaret of Britain and Captain Townsend, a divorced man. The British liberal press said, "Marry him! You have only once to live." But on such a selfish basis any marriage would collapse under stress in caring for in-laws and other domestic harsh experiences. Princess Margaret stood for a higher principle of life than even the worthy divorce laws of her church when she said, "No." She said no to self-interest.

2. There is a sense of duty above pleasure in high minded living. Though it may appear to be waning in standard, there is an obligation of duty to any rank of leadership whether in England or America. There are obligations to God, to country, to family, to ideals, and to self. Whether we like it or not, there is something fine in humanity which calls forth and responds to the sense of noblesse oblige.

3. The third ground of consideration is that the basis for marriage is the welfare of the family and each one's spiritual life. It is not the whim or wish of the individual which is supreme. Romance, sentiment, or animalism do not offer a basis for strong married happiness. Unselfish loyalty does.

4. The finest elements of history are the examples of sacrifice where self-interest was set aside for principle or the good of others. It is what Jesus meant, "He that findeth his own life shall lose it, but he that loseth his life shall find it."

* * *

July 28, 1957

Topic: "Beyond Your Despair"

Hymns: "Come Thou Almighty King," "Lord of All Being," "God of Our Life"

Lesson: Psalm 62. Text: "My soul, wait thou only upon God; for my expectation is from him." *Psalm 62:5.*

The chief problem of men today is to live beyond their despair. It must have been this way in ancient days. The Sixty-second Psalm could only have been written out of inspired faith in the midst of bitter despair.

1. The grounds of man's hope are in God and not in himself. God is a rock. His divine activity is the only ground of meaning behind man's life and tragedy.

God is a fortress in the active sense of his initiative, his power, and his love. There is a story of a boy who fell overboard from a ship. He floated for hours alone in the desolate sea trusting the captain to return to find him when he was missed. He did. God is like such a faithful captain to find his lost boy.

God is a cave of refuge in the passive sense. Here we see Elijah in his depression leaning in the rock cave and looking at the wind and lightning. But God was in the still small voice to comfort him.

God is an anchorage of rocks in the sea. He forms a breakwater against the lashing waves. Here is the creative process of God symbolized to give us direct aid. As J. B. Phillips says, "We are knocked down but we are not knocked out." II Corinthians 4:8.

2. The area of God's work to foil our human despair is largely in the meaning of our lives. It is not the event but the meaning that thwarts us.

Life is full of attrition, grind, debasement, betrayal, and paradox. There is enough to make a man less than a person. But, God being our helper, men have overcome all these and have been "more than conquerors." There was Moses in the wilderness; Joshua in the defeat of battle; Job in painful illness; Habakkuk with his unanswered cry. Yet God was their rock and delivered them from despair.

Man's futile alternatives to God's help are but vanity. Force, robbery, and extortion are self destructive. Even blind pessimism, outraged at life, is its own bitterness. Men like Absalom, Caiaphas, and Pilate have tried alone to fend off despair but they did not avail. God only is our helper—even on a cross.

3. There is reason for man to trust God's hope in his deep despair.

There is a God to help or there is no god. If there is none, life is sour and meaningless. If there is God, he is working positively to sustain and bless those who respond.

The Christian says lives do not end here in turmoil. The Marxist says this is all of life there is. The Christian says there is meaning here even in pain and more meaning in the life beyond. As a result, Christians in every shaken age have stood on the rock. This has given them significance to life, a fulfillment to individuality and a sense of concurrence of time and eternity.

To conquer our despair we need to center our lives on a principle outside of ourselves. This is the person of the ages—God.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13.

Church Management's Trade

THE following list of products and services are available from the firms listed on page 105. After each category appears a number or series of numbers which correspond with the numbers listed to the left of the firm names on page 105. Should you desire further information or free literature on any of the products or services, simply write directly to the firm or firms corresponding to the code numbers.

Firms listed in boldface have advertisements in this issue. The page on which this advertisement appears is given to the right of the firm name. Firms listed with an asterisk are current *Church Management* advertisers, but do not have an advertisement appearing in this issue.

This list is not inclusive, nor does the omission of the name of any dealer imply his unreliability. We have listed those whom we, through business contact, know to be responsible. There are doubtless others who should be listed in this department. *Church Management* will appreciate information of unfair dealings with any of the houses listed here. Any manufacturer, publisher, or dealer will be given conditions for listing upon request.

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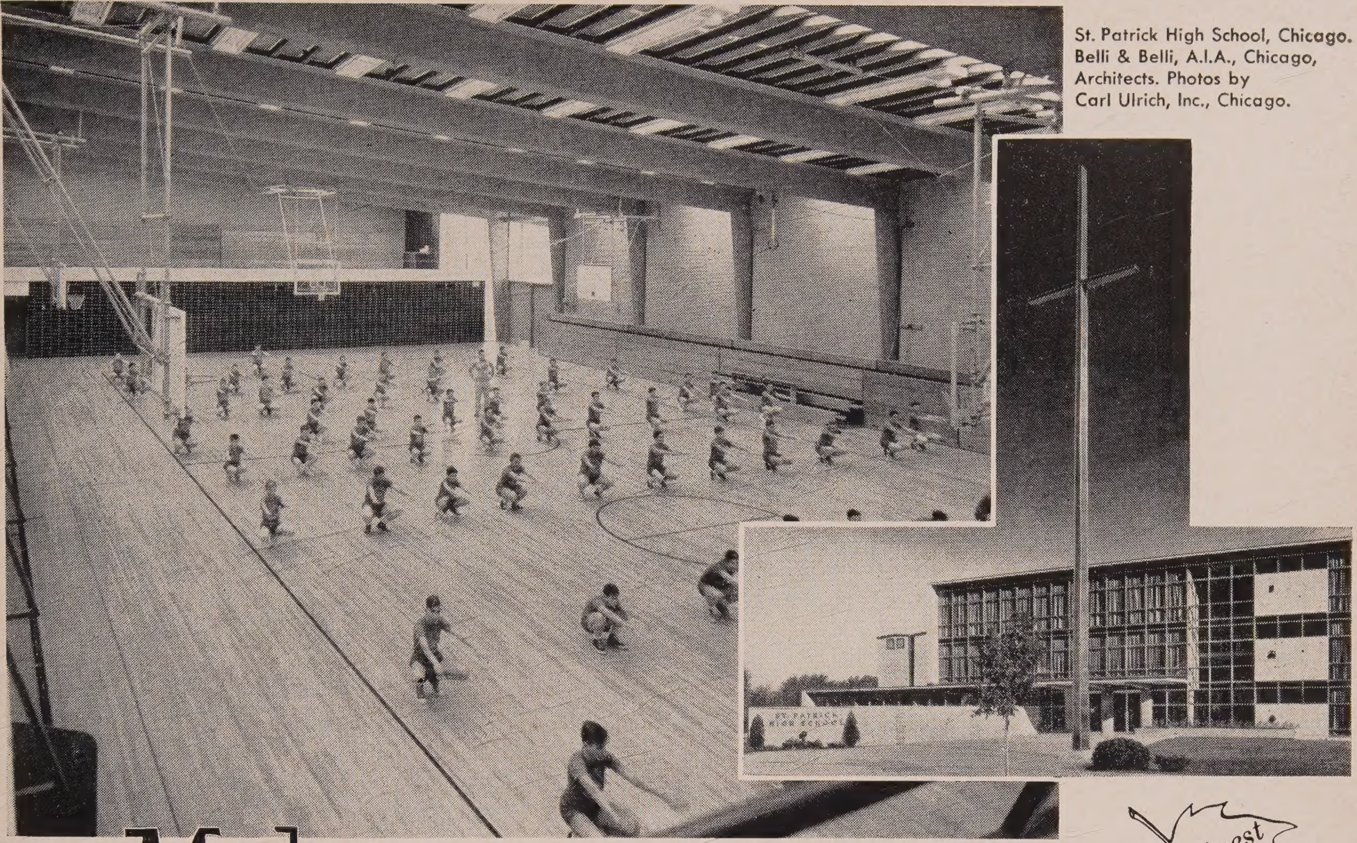

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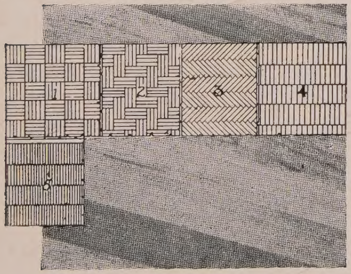

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